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①

A HANDBOOK
TO
MODERN GREEK

BY
EDGAR VINCENT
COLDSTREAM GUARDS

AND
T. G. DICKSON
OF ATHENS

SECOND EDITION, REVISED AND ENLARGED

London
MACMILLAN AND CO.

1881

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PREFACE.

THIS book has been written, not to prove a theory, but to supply the want of a practical work on Modern Greek.

In its present condition, Modern Greek is of the greatest interest to the classical student and the philologist, but hitherto it has (in England at least) been strangely neglected. By many it is believed that a corrupt patois of Turkish and Italian is now spoken in Greece; and few, even among professed scholars, are aware how small the difference is between the Greek of the New Testament and the Greek of a contemporary Athenian newspaper. The changes in the language during the last 1800 years are certainly less important than those which took place in England between the times of Chaucer and of Shakespeare.

To a traveller in the Levant, a knowledge of Modern Greek is of the greatest advantage, as it enables him to dispense with the services of an interpreter. Throughout the East the principal merchants are Greeks, and in Pera, the principal quarter of Constantinople where Europeans reside, Modern Greek is as useful as Turkish.

Another circumstance which renders the language interesting is that every year it is becoming more pure and classical: Turkish and Italian words are eliminated; old grammatical forms, which have been lost for centuries,

are again brought into common use ; while vulgarisms and foreign constructions are discarded.

This change is not confined, as might be supposed, to the literary classes. Education is widely diffused in Greece, and the grammar which is taught in the National Primary Schools (*δημοτικὰ σχολεῖα*) differs but little from the "Parry" which is taught at Eton, while the young Greek is too proud of his knowledge to use any but the most classical phraseology he is acquainted with.

The following are the special features of this work :—

The Exercises are composed of sentences constantly used in ordinary conversation.

The English and Greek of the Exercises are given side by side for the convenience of those who wish to gain a rapid conversational knowledge.

In the Dialogues (Part II) an endeavour has been made to give reliable information about Greece and the Greeks, in addition to teaching the requisite phrases. The subjects mentioned include travelling in the interior, its probable expense, Greek customs, the pay of dragomen and interpreters, the best way of visiting the antiquities, a Greek lesson, etc.

Some letters have been added to serve as models, comprising invitations, applications to have letters forwarded, orders for rooms, a form of enquiry of the Minister of the Interior respecting brigands, etc.

Part III contains examples of the Greek of successive periods from B.C. 850—A.D. 1821. Passages have been taken from

1. Homer	B. C.	850.
2. Herodotus	"	450.
3. Xenophon	"	395.
4. Plutarch	A. D.	90.
5. Theophanes and Malalas	"	750.
6. Anna Comnena	"	1100.
7. Belthandros and Chrysantza	"	1370.
8. Fragment	"	1453.
9. Scuphos	"	1681.
10. Klephtic Ballad	"	1750.
11. Koraes	"	1803.
12. Tricoupis	"	1821.

Translations in Modern Greek are given with the passages from Homer, Herodotus, Xenophon, and Plutarch, to exhibit the changes which 3000 years have wrought in the language.

Part IV contains selections from the best contemporary Greek writers, both of the literary language and of the vernacular.

Two translations have been also given — the first, of Othello's speech, 'Most potent, grave, and reverend signiors,' the second, of a scene from the French comedy 'Rabagas,' by V. Sardou.

In Part V (Vocabulary) the words are divided into groups according to subjects, to facilitate learning by heart, but each group is arranged alphabetically to render this part of the work suitable for reference.

The authors desire to offer their sincere thanks to Mr. J. Gennadius, Mr. J. D. Mitzakis, and Mr. T. N. Marino, for valuable assistance.

In a work of this kind, it is impossible to avoid some inaccuracies and imperfections; in view of future editions the authors will therefore be most grateful for any hints or suggestions, which may help to render the book more useful or more complete.

PREFACE TO THE SECOND EDITION.

A most valuable addition has been made to this edition in the form of an Appendix by Professor R. C. Jebb, of Glasgow, on 'The Relation of Modern to Classical Greek, especially in regard to Syntax.'

In the University of Glasgow the study of Modern Greek has now for some years been connected with that of the ancient language. With a view to illustrating the relations between them, a portion of Xenophon's *Anabasis* has been published¹ with a Modern Greek version facing the classical text; and the elements of Modern Greek form a regular subject of instruction. For more advanced students, special lectures on Modern Greek are given every winter, and at the close of the course an examination is held in Modern Greek grammar, translation at sight, and composition. The results have been most satisfactory in stimulating the interest of classical students, and in laying the foundation of a practical acquaintance with a language so widely spoken in Southern Europe and in many of our large towns.

The authors are indebted to Dr. J. J. Hornby, Headmaster of Eton College, Mr. C. D. Cobham, Commissioner

¹ Maclehose, Glasgow.

of Larnaca, Professor Constantinides, Professor Daniel Sanders of Alt. Strelitz, who has translated the work into German, and to many others for encouragement and valuable suggestions.

The Rev. J. P. Mahaffy has very kindly revised the proof-sheets of our text.

April, 1881.

LIST OF AUTHORITIES.

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INTRODUCTORY.

It has always appeared to me a great mistake, and one of which our British Hellenists have good reason to be ashamed, that Greek in this country is always talked about as if it were a dead language, and Modern Greek, if mentioned at all, thrown aside as a *patois*, an acquaintance with which would rather hinder than advance the student in his mastery of the great classical tongue. This notion is both philologically false and practically pernicious. Modern Greek is not a *patois*, a mongrel, a hybrid, or degraded dialect in any legitimate sense of the word : it is the same language in which St. Paul delivered his discourse to the Athenians from the hill of Mars in the first century, with only such slight variations as the course of time naturally brings with it in the case of all spoken languages which have enjoyed an unbroken continuity of cultivated usage. No doubt there do exist in Greece, and always have existed, certain local perversions of the cultivated speech, which may in a loose sense be called *patois* ; just as we have a peculiar local type of English in Dorsetshire, another in Lancashire, and that on which the genius of Burns has impressed a classical type,

commonly called Scotch. This may be called a patois, in the same sense that the Greek of Pindar might be so called, or the Italian of Milan or Venice, not otherwise. But upon this low stratum of purely popular Greek, we have the Greek of the pulpit, the Greek of the newspapers, and the Greek of a living literature increasing every day in variety and in significance. To call this a patois is to shew an ignorance either of the facts, or of the use of language altogether inexcusable; and to throw such a phase of the Greek speech as is now written and spoken in Greece by all educated men, altogether out of view in the study of that famous tongue, can proceed only from a certain limitation of range and narrowness of sympathy, sometimes observed in persons whose curious familiarity with dead books renders them averse from the society of living men. The more natural, obvious, and healthy view of the matter is this, that a language which has come down to us in an uninterrupted stream of vitality, from the time of Homer to the present hour—nearly 3000 years—and is still spoken extensively not only in Greece proper, but in various parts of the Mediterranean, by confessedly the most acute, the best educated, and the most progressive people in those parts, has a legitimate claim to be treated and studied as a living language, and not to be stretched out, as dead bodies are on an anatomical table, for the purposes of the grammatical

dissector. Such a method of studying Greek would not only be a clear gain to the scholar by placing under his eye the whole process of growth exhibited in the history of the language, otherwise artificially curtailed by an arbitrary limit called the classical period: but it would bring the student of the Christian scriptures directly into the current from which the writers of the sacred volume, and the fathers of the Church drew their peculiar phraseology: for that Modern Greek is in some of its main features identical with apostolic and ecclesiastical Greek, is a proposition from which no accurate scholar will allow himself to dissent. But further: to practical men—as Englishmen and Scotsmen are fond by way of eminence of being esteemed—it must be a consideration of the greatest weight that all spoken languages are learned, by hearing and speaking, in a much shorter space of time than dead languages by the usual scholastic method: German, for instance, which to Englishmen is a somewhat difficult language, is for every practical purpose of understanding and being understood, acquired perfectly by a young person of ordinary talent, conversing daily with native Germans in six months or less; and there is no reason in the nature of things why Greek should not be acquired the same way; and even without going to Greece, there are well-educated Greeks in London, Liverpool, and not a few other places, from whom Greek could be learned as a living

language, with as much facility, and with as much effect as German, Italian, or French. Nor is there the slightest danger that the practical hold thus got of the language of Homer and Plato and St. Paul, as a living organ of expression, will act as a hindrance to the scientific study of the language: on the contrary, the familiarity with the language, which spoken use most readily and most abundantly gives, will present more ample and more various materials on which the generalizing faculty of the philosophical grammarian may operate. The present little book is conceived upon a plan which I have always recommended as the only natural and rational plan, not less in the acquisition of dead languages properly so called than in the more obvious sphere of spoken tongues. The principle of this plan is that the ear and the tongue should be exercised largely from the beginning, and not merely the memory and the understanding. This implies that no rules should be learned which are not immediately put in practice, and that it is wiser to educe the rule from familiar materials than to inculcate the rule and leave the materials to be painfully searched for as an after business. Of the practical utility of such a little book in the present state of easy and frequent intercourse between people and people there can be no doubt; and it gives me pleasure to think that the authors of a volume supplying such an obvious

desideratum in our elementary Greek discipline should have considered my name worthy of being associated with theirs in a work of such manifest utility. Possibly I may yet live to see the time when not only young men in the public service of the country frequenting various parts of the Mediterranean will, as a matter of course, speak Greek as readily as French, but when even the professional inculcators of scholastic Greek in our great schools and universities will relax somewhat of the rigidity of their method, and institute practical exercises in colloquial Greek, as a most beneficial adjunct to the severity of their strictly philological drill.¹

JOHN STUART BLACKIE.

COLLEGE, EDINBURGH,

September, 25, 1879.

¹ As these prefatory remarks are necessarily short, I have to refer those who may wish to see the proof of my views in detail to the three papers on the subject of *Modern Greek*, *Greek Accent*, and *Romæic Literature* in my *Horæ Hellenicæ*, London, Macmillan and Co., 1874.

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MODERN GREEK.

§ 1. THE GREEK ALPHABET.

The Greek Alphabet is composed of 24 letters, of which 7 are vowels and 17 consonants.

Character.	Name.
Α α	*Αλφα Alpha.
Β β, Ϛ	Βῆτα Vēta ¹ .
Γ γ	Γάμμα Ghamma.
Δ δ	Δέλτα Dhelta.
Ε ε	*Ε ψιλόν Ēpsilon.
Ζ ζ, ϛ	Ζῆτα Zēta.
Η η	*Ητα Ēta.
Θ θ, Ϡ	Θῆτα Thēta.
Ι ι	*Ιῶτα Eota.
Κ κ	Κάππα Kappa.
Λ λ	Λάμβδα Lamvdha
Μ μ	Μῦ Me.
Ν ν	Νῦ Ne.
Ξ ξ	Ξί Xe.
Ο ο	*Ο μικρόν Omicron.
Π π, ϖ	Πί Pe.
Ρ ρ	*Ρῶ Rho.
Σ σ, ς (final)	Σίγμα Seghma.
Τ τ	Ταῦ Taf.
Υ υ	*Υ ψιλόν Ēpsilon.
Φ φ	Φί Fe.
Χ χ	Χί He.
Ψ ψ	Ψί Pse.
Ω ω	*Ω μέγα Omegha.

For the written character, see p. 280.

¹ Throughout this work wherever an attempt has been made to render Greek sounds by English vowels, e is to be pronounced as in the, ē as ee in been.

Besides these letters there originally existed the following,
viz. :—

- (1) *Ϝ*, Vau, or as it is called from its shape, Digamma.
- (2) *Ϙ*, *ϙ*, Koppa. Latin Q. Used as symbol for 90.
- (3) *Ϛ*, Sampi, used as symbol for 900.
- (4) *ϛ*, Stigma, originally a form of Vau: in MSS.=στ.
Symbol for 6.

§ 2. VOWELS.

Letter.	Name.	Pronunciation.
<i>α</i>	alpha	a, in father; <i>ἡ τράπεζα</i> , the table: <i>τὸ ἀτμόπλοιον</i> , the steamer.
<i>ε</i>	ëpsilon	e, in let, met; <i>ἔπειτα</i> , afterwards; <i>ἔπρεπε</i> , ought, Imperfect of <i>πρέπει</i> .
<i>η</i>	ëta	e, in the; <i>ὁ καθηγητής</i> , the professor.
<i>ι</i>	eota	same as ëta, e in the; <i>ἡ κρίσις</i> , the crisis, judgment; <i>πίνω</i> , I drink.
<i>ο</i>	omicron	o, in not ¹ ; <i>ἡ δόξα</i> , glory; <i>τὸ ὄπλον</i> , the gun.
<i>υ</i>	ëpsilon	e in the; <i>ὕψηλός</i> , high.
<i>ω</i>	omegha	o in hope ¹ ; <i>καλῶς</i> , well.

§ 3. DIPHTHONGS.

<i>αι</i>	e, in met; <i>παιδευμένος</i> , educated; <i>ὁ παῖς</i> , the boy.
<i>αυ</i>	af, but before <i>β, γ, δ, ζ, λ, μ, ν, ρ</i> and all vowels, soft, like <i>υ</i> ; <i>αὐθεντικός</i> , authentic; <i>ἡ αὐγή</i> , the dawn.
<i>ει</i>	e, in the; <i>τὸ εἶδος</i> , the kind.
<i>ευ</i>	ef, but subject to the same exceptions as <i>αυ</i> ; <i>εὐχάριστος</i> , pleasant; <i>εὐγενής</i> , polite, noble.
<i>ηυ</i>	ëf, but subject to the same exceptions, as <i>αυ</i> ; <i>ἠύξησα</i> , I increased; <i>ἦνρα</i> , 2 Aor., I found.
<i>οι</i>	e, in the; <i>ἀνοίγω</i> , I open; <i>κοινός</i> , common.
<i>ου</i>	oo, in too; <i>οὗτος</i> , this; <i>οὐδεὶς</i> , nobody.
<i>υι</i>	e, in the; <i>ὁ υἱός</i> , the son.

¹ Very little difference is made in rapid conversation between omicron and omegha.

Remarks.

1. When the latter of two vowels composing a diphthong is surmounted by a Diairesis (¨) the two vowels composing it are pronounced separately, καῦμένη, poor fellow; τὸ καῖκι, the caique.

2. The vowels η, ι, υ, and the diphthongs ει, οι, υι, have all the same sound in Modern Greek, that of e, in me or the.

3. In Diphthongs both accent and breathing stand over the second vowel, except when the first vowel is in large character.

§ 4. CONSONANTS.

Letter.	Name.	Pronunciation.
β	vēta	v; ὁ βίος, life; ἀναβαίνω, I ascend.
γ	ghamma	a sound between g and h; τὸ γάλα, milk. Before ε, η, ι, υ, it has a sound like y in yes, or the German j in jeder, (γίγας, giant, is pronounced yēghas): γγ and γκ like ng, nasal, ὁ ἄγγελος, the angel.
δ	dhelta	soft voiced th, as in the, then; δίδω, I give; τὸ δένδρον, the tree.
ζ	zēta	z, in zebra; ζήτω, may he live, hurrah.
θ	thēta	breathed th, as in thin and death; ἡ θεωρία, the theory.
κ	kappa	k; before ε, ι, υ, η, it has a somewhat softer sound; καλός, good; ἡ κακία, wickedness.
λ	lamvdha	l; ὁ λέων, the lion; ἡ αὐλή, the court.
μ	me	m; τὸ μέτωπον, the forehead: for μπ see under double consonants.
ν	ne	n; ὁ ναός, the temple; κενός, empty: for ντ see under double consonants.
ξ	xe	x; ὁ ξένος, the stranger; τὸ ξενοδοχεῖον, the hotel.

Letter.	Name.	Pronunciation.
π	pe	p; <i>πρέπει</i> , must; after μ, as b; δ <i>ἐμπορος</i> , the merchant, pronounced emboros.
ρ	rho	r, aspirate; ἡ <i>ρίζα</i> , the root; <i>ρίπτω</i> , I throw.
σ	sēghma	hard hissing s; <i>σωστός</i> , correct: before β, γ, δ, μ, as soft s; τὸ <i>ᾄσμα</i> , the song.
τ	taf	t; <i>τότε</i> , then; but preceded by ν, it is pronounced as d; <i>φροντίδα</i> , care, pronounced frondētha.
φ	fe	f; τὸ <i>φῶς</i> , the light.
χ	hē	the most difficult letter: in the middle of a word like ch in loch, or German doch. But χ is pronounced with the vowel which follows, and not like ch in German, with the vowel which precedes. Ex. the Greeks say <i>ἐ-χω</i> , the Germans <i>ἐχ-ω</i> . At the beginning of a word like the Florentine <i>c</i> , but soft, as ch in ich, before ι, η, ν; δ <i>χορός</i> , the dance; ἡ <i>χιών</i> , the snow.
ψ	psē	ps; τὸ <i>ψωμί</i> , the bread; ἡ <i>δύσις</i> , the appearance.

Division of the Consonants.

				Smooth.	Middle.	Aspirate.	
Mutes	{	with	p	sound	π	β	φ
		„	k	„	κ	γ	χ
		„	t	„	τ	δ	θ.

Semi-Vowels.

λ μ ν ρ σ.

Aspirated Consonants.

θ φ χ

are considered as the aspirated forms of τ, π, κ; when one of the latter is followed by an aspirated vowel it takes its aspirated form. In the vernacular when two smooth consonants meet in the same word, the former is aspirated.

Double Consonants.

ξ	kse, is composed of κ, or γ, or χ, and σ.
ζ	zēta, ,, σ and δ.
ψ	pse, ,, β, or π, or φ, and σ.

The following combinations of consonants are used, in words of foreign origin, to represent the sound of letters which the Greek Alphabet does not contain.

μπ stands for the sound b ; as, ὁ *μπάρμπας*=barbas, the uncle ; ὁ *Μπαίρων*, Byron ; ὁ *Μπότσαρης*, Botzaris.

ντ represents d ; as, τὸ *ντιβάνι*=deevānee, the divan.

§ 5. PRONUNCIATION.

In addition to the above rules for the pronunciation of each letter, the following hints may be found useful.

1. The closest attention must be given to the accentuation, as the syllable on which the accent falls is pronounced with a stress, and is further prolonged to the exclusion of any difference, in duration, between long and short vowels. For example, *ἄνθρωπος* is pronounced *ἄνθρῶπῶς*, the first syllable being emphasized and prolonged, while the ω (omega) is pronounced short, like ο (omicron).

2. In many words of two or three syllables, the accented syllable alone is pronounced distinctly. The Greeks clip their words at the beginning as well as at the end (see note on p. 122).

3. The rough breathing is written but never pronounced. All initial vowels and diphthongs are pronounced with a smooth breathing.

4. Particular attention must be paid to the γ (ghamma) and to the χ (he), which is an entirely different sound from κ (kappa).

5. When two vowels are linked together by 'Synizesis,' they are pronounced as one syllable. Ex. τὰ χαρτιά, the papers.

§ 6. ACCENTUATION.

1. The following rules on Accentuation are such as apply to all classes of words. To add all the special rules affecting each particular class (substantives, pronouns, verbs, &c.) before the words themselves are known, would only cause confusion; they will be given with the words which they affect.

2. The accentuation in Modern Greek is the same as in Ancient.

3. The accent can never be thrown further back than the antepenultimate.

4. There are three kinds of accent:—

(a) Acute (´), *ὀξεῖα*, as in *ἔμπορος*, merchant; *πολίτης*, citizen; *κριτής*, judge; which can be placed on any of the last three syllables.

(b) Grave (`), *βαρεῖα*, as in *μαθητής*, pupil; which can only be placed on the last syllable.

(c) Circumflex (^), *περισπωμένη*, as in *τιμῶ*, I honour; *σῶμα*, body; which can be placed on the last syllable or the penultimate.

5. No difference is made in pronunciation between the Acute, the Grave, and the Circumflex.

§ 7. THE ACUTE ACCENT.

1. The Acute Accent can be placed on the last syllable, the word is then called oxytone; on the penultimate, the word is then called paroxytone; on the antepenultimate, the word is then called proparoxytone.

2. Uncompounded words not oxytone or circumflex, with the last syllable long, are accented on the penult; as, *πολίτης* like English *conceited*.

3. Uncompounded words not oxytone or circumflex, having the last syllable short, are accented on the antepenult; as, *ἄγγελος*, like English *ángony*.

4. When the last syllable is long and the accent falls on the penult, it must be acute.

5. The accent can only be on the antepenult when the last syllable is short; as, *ἄνθρωπος*: in the genitive (*ἀνθρώπου*) the last syllable is long, and the accent is brought forward to the penult¹. At the end of a word the diphthongs *οι*, *αι*, are considered short, except in adverbs².

6. Words only take an acute accent on the final syllable, when they are followed by a stop or an enclitic; *τίς*, who, interrogative, forms an exception to this rule, and takes an acute accent, whether in the middle of a sentence or not.

7. When an oxytone word occurs in the middle of a sentence, the acute accent is changed into a grave: as, *ἡ τελετὴ ἤρχισεν*, the service has begun, but *ἤρχισεν ἡ τελετή*. Note the difference of accent on *τελετή* in the two sentences.

8. It is conjectured that the Greeks formerly raised their voices at the end of a clause with completed sense.

§ 8. THE GRAVE ACCENT.

1. The grave accent can only stand on the last syllable. For rules respecting use of the grave accent see § 7. 7.

§ 9. THE CIRCUMFLEX ACCENT.

1. The circumflex accent can be placed on the last syllable, or, if the last is short, on the penult: in the former

¹ This may not be a scientific analysis of the process, but it is the clearest way of stating the result.

² There is no Optative.

case the word is called perispomen, in the latter properispomen.

2. τὸ μήλον, the apple, becomes in the genitive τοῦ μήλου; the accent being changed from circumflex to acute, because the last syllable is long.

3. It can never be placed on a short vowel.

4. If, when the penult is long by nature and the last syllable short, the accent falls on the former, it must be circumflex; as, τὸ σῶμα.

§ 10. SPECIAL RULES FOR ACCENTUATION.

The following rules, most of which are taken from Parry, may assist the student in determining the position of the accent:—

(a) Oxytones are

Verbal substantives in μή, μός, τήρ, τρίς, τρός; as, σειςμός.

Substantives in εὺς; as, βασιλεὺς, ἱππεὺς.

Uncompounded Adjectives in τός, κός, μός, ρός, ἦς, ὕς; as, ῥητορικός, φοβερός, εὐμενής, ἡδύς.

(b) Paroxytones are

Substantives in ία; as, δοκιμασία.

Diminutives (of three syllables) in ίον, and in ίσκος, ιλος, ὕλος; as, νεανίσκος, παιδίον.

Adverbs in άκις, ίκα, δην; as, αὐτίκα, συλλήβδην, πολλάκις.

§ 11. WORDS WITHOUT AN ACCENT.

All words are accented except the following, ten in number.

The article ἐ, ἡ, οἱ, αἱ, the.

The prepositions εἰς, in or into; ἐν, in; ἐκ, out of.

The conjunctions εἰ, if; ὥς, how, that.

The negative οὐ.

§ 12. ENCLITICS.

1. Enclitics are words which throw their accent back on to the preceding word.

2. The principal are *μου, μοί, μέ, μᾶς, σου, σοί, σέ, σᾶς, τοῦ, τῶν, τίς, τινός, τινές, ποτέ.*

3. At the beginning of a sentence, they keep their accent.

4. When the preceding word is accented on the last syllable, the accent of the enclitic is absorbed.

ποτέ μου. Never in my life.

ὁ καλός μου πατήρ. My good father.

5. When the preceding word is paroxytone, a dissyllable enclitic keeps its accent, while the accent of a monosyllable is absorbed.

αἱ πράξεις σου. Your actions.

πράξεις τινές. Some actions.

6. When the preceding word is proparoxytone or proterispomen, the accent of the enclitic is thrown on to the last syllable of the preceding word, and becomes acute. Ex.

τὸ μάθημά μου. My lesson.

τὸ σῶμά μου. My body.

7. If several enclitics follow one another, each throws its accent back on to the preceding one. Ex.

δός μοί το. Give it me.

This at least is the rule in writing. In conversation a Greek would say *δός μοι το.*

The following words are given as an exercise to be read aloud. The greatest care must be taken to accentuate the proper syllable. The student will be able to form some

idea how different the intonation of Modern Greek is from that of Ancient Greek, as taught in England.

Αἴγισθος, Ἀλέξανδρος, Ἀντιγόνη, Ἀσία, Ἀχιλλεύς.—Βοιωτία, Βορέας.—Γαβριήλ, Γερμανία.—Δαμοκλῆς, Δημόκριτος, Διογένης.—Εἰρήνη, Ἐμπουσα, Ἐπίδαυρος.—Ζάκυνθος.—Ἡρακλῆς, Ἡχώ (Echo), Ἡσίοδος.—Θεανῶ, Θεμιστοκλῆς, Θεόκριτος, Θησεύς, Θρασύβουλος, Θουκυδίδης.—Ἰσθμός, Ἰσοκράτης, Ἰωνία.—Καλυψώ, Κεφαλληνία, Κηφισσός, Κικέρων (Cicero), Κλεοπάτρα, Κόρινθος, Κρέουσα, Κυβέλη (Cybele).—Λαοκῶν, Λεωνίδας, Λουκιανός, Λυσίμαχος.—Μαίανδρος, Μήδεια (Medea), Μηδία (Media).—Ναυσικάα, Νηρεύς, Νικόδημος.—Ὀδυσσεύς, Ὀλυμπία, Ὀλυμπος, Ὀρφεύς.—Πελοπόννησος, Πολυκράτης.—Ῥοδόπη.—Σαλαμίς, Σεμέλη, Σιμωνίδης, Σωκράτης.—Τειρεσίας, Τιμολέων, Τυδεύς.—Υάκινθος.

§ 13. BREATHINGS.

1. There are two breathings,
 - (a) the rough breathing or aspirate (') δασεία.
 - (b) the smooth breathing (') ψιλή.
2. Every vowel and diphthong at the beginning of a word is written with a rough or smooth breathing.
3. In Modern Greek the rough breathing does not affect the pronunciation¹ of the word on which it is placed, although when preceded by the prepositions ἀπό, ἐπί, ὑπό, κατά, μετά, etc., the final vowel being dropped, it changes the final mute into the corresponding aspirate. (For examples see par. 6.)
4. υ (epsilon) and ρ (rho), at the beginning of a word, are always written with the rough breathing. When two ρs come together in one word, the former is written with a smooth, the latter with a rough breathing.

¹ Cf. Peile, p. 425.—'Different as was the origin of h in the two languages (Greek and Latin), it is quite certain that the letter was rapidly vanishing in each of them, at the classical period of their literature, or even earlier.'

5. ρ (rho) is the only consonant which is written with a breathing.

EOTA SUBSCRIPT.

The Eota Subscript is not pronounced. It indicates that the vowel, under which it is placed, was formerly followed by an eota.

The most ordinary cases in which it is written are the 2nd and 3rd pers. sing. of the subjunctive (νὰ λύῃς, νὰ λύῃ), and the dative singular of substantives and adjectives.

§ 14. STOPS.

1. A full stop, τελεία στιγμή (.), has the same force as in English.

2. The ἄνω τελεία or μέση στιγμή (·) takes the place of our colon and semi-colon.

3. The comma (ὑποστιγμή) and note of exclamation (ἐπιφωνηματικόν) are the same as in English.

4. A semi-colon (;) has the force of our point of interrogation (ἐρωτηματικόν).

§ 15. THE ARTICLE.

The definite article (τὸ ὀριστικὸν ἄρθρον), ὁ, ἡ, τό, the, is declined as follows :—

Singular.			Plural.			
	M.	F.	N.	M.	F.	N.
Nom.	ὁ	ἡ	τὸ	οἱ	αἱ	τὰ
Gen.	τοῦ	τῆς	τοῦ	τῶν	τῶν	τῶν
Dat.	τῷ	τῇ	τῷ	τοῖς	ταῖς	τοῖς
Acc.	τὸν	τὴν	τὸ	τούς	τάς	τά.

There is no indefinite article (*ἀόριστον ἄρθρον*): its place is sometimes supplied by *εἷς*, *μία*, *ἓν*, one, or the indefinite pronoun, *τις*, *τι*. For example: a man, *εἷς* (or *ἓνας*) *ἄνθρωπος* or *ἄνθρωπος τις*.

§ 16. REMARKS ON THE DECLENSION OF NOUNS.

1. There are two numbers, the Singular and the Plural. The Dual is no longer used.

2. The Dative is only used in writing. In conversation it is generally replaced by the preposition *εἰς*, with the Accusative. Ex.

Δός το εἰς τὸν κύριον, and not *τῷ κυρίῳ*.

3. The *Genitive* Plural of all Nouns ends in *ων*.

4. In Neuter Nouns, the Nominative, Vocative, and Accusative are the same, in each number. Ex.

Sing., Nom. Voc. Acc. *ξύλον*. Plural, Nom. Voc. Acc. *ξύλα*.

5. The lower classes drop *ν* (*Ne*) at the end of a word. For example, they say, *διὰ τὸ θεό*, for God's sake, instead of *διὰ τὸν θεόν*: *εἰς τὴ δυστυχία*, in misfortune, for *εἰς τὴν δυστυχίαν*.

§ 17. SUBSTANTIVES.

1. Substantives (*ὀνόματα οὐσιαστικά*) can be classed in three declensions¹, viz., two parisyllabic, which do not increase in the genitive, and one imparisyllabic, which does.

The First Declension comprises Masculines in *-ας*, *-ης*.

Feminines in *-α*, *-η*.

The Second „ „ Masc. and Fem. in *-ος*, *-ους*.

Neuter in *-ον*, *-ουν*, *-ιον*.

The Third „ „ All substantives which increase in the Genitive.

¹ This classification is adopted by the Greeks.

2. There is a supplementary Declension, used only in the spoken language, which is not included in the above classification.

3. There are three Genders: Masculine (*ἀρσενικόν*), Feminine (*θηλυκόν*), and Neuter (*οὐδέτερον*).

4. *Masculine* are the names for men who follow certain professions or trades (*ὁ ταμίας*, the cashier, *ὁ ράπτης*, the tailor), all months, and, with a few exceptions, mountains and rivers; substantives in *εὐς*, *ων* and first declensions in *ας*, *ης*.

5. *Feminines* are the names for women who follow certain occupations (*ἡ ράπτρια*, the seamstress), all arts, handicrafts, and sciences, the names of towns, trees, islands, and countries; terminations in *α* and first declension in *α*, *η*.

6. *Neuter* are the letters of the alphabet, most diminutives, and verbal substantives; the second declension in *ον* and the third declension in *μα*, *ι*, *υ*.

The above enumeration makes no pretence to be complete. It could not be rendered so without very considerable enlargement, which would only confuse the student.

§ 18. FIRST DECLENSION.

The First Declension contains

Masculine nouns in *ας* and *ης*.

Feminine nouns in *α* and *η*.

I. Ὁ *ταμίας*, the cashier.

	Singular.		Plural.
Nom.	ὁ <i>ταμίας</i>	οἱ	<i>ταμῖαι</i>
Gen.	τοῦ <i>ταμίου</i>	τῶν	<i>ταμιῶν</i>
Dat.	τῷ <i>ταμίᾳ</i>	τοῖς	<i>ταμίαις</i>
Acc.	τὸν <i>ταμίαν</i>	τούς	<i>ταμίας</i>
Voc.	ὦ <i>ταμίᾶ</i>	ὦ	<i>ταμίαι.</i>

Like ταμίας are

ὁ νεανίας, the young man. | ὁ κοχλίας, the snail.

Some proper names in -as make the Genitive in -a instead of -ου, as: ὁ Ἀνανίας, ὁ Θωμάς, ὁ Λουκάς, κ.τ.λ. (see 6.)

2. Ὁ πολίτης, the citizen.

Singular.		Plural.	
Nom.	ὁ πολίτης	οἱ πολῖται (vern. πολίταις)	
Gen.	τοῦ πολίτου (vernacular πολίτη)	τῶν πολιτῶν	
Dat.	τῷ πολίτῃ	τοῖς πολίταις	
Acc.	τὸν πολίτην	τοὺς πολίτας (vern. πολίταις)	
Voc.	ὦ πολῖτα	ὦ πολῖται (vern. πολίταις).	

Like πολίτης are

ὁ ναύτης, the sailor. | ὁ καπνοπώλης, the tobacconist.
ὁ ποιητής, the poet. | ὁ νομάρχης, the prefect.

3. Ἡ γλῶσσα, the tongue or language.

Singular.		Plural.	
Nom.	ἡ γλῶσσα	αἱ γλῶσσαι (γλώσσαις)	
Gen.	τῆς γλώσσης (γλώσσας)	τῶν γλωσσῶν	
Dat.	τῇ γλώσσῃ	ταῖς γλώσσαις	
Acc.	τὴν γλῶσσαν	τὰς γλῶσσας (ταῖς γλώσσαις)	
Voc.	ὦ γλῶσσα	ὦ γλῶσσαι (γλώσσαις).	

Like γλῶσσα are

ἡ θάλασσα, the sea. | ἡ τράπεζα, the table, the bank.
ἡ ρίζα, the root. | ἡ μουσα, the Muse.

4. Ἡ ὥρα, the hour.

Singular.		Plural.	
Nom.	ἡ ὥρα	αἱ ὥραι	
Gen.	τῆς ὥρας	τῶν ὥρῶν	
Dat.	τῇ ὥρᾳ	ταῖς ὥραις	
Acc.	τὴν ὥραν	τὰς ὥρας	
Voc.	ὦ ὥρα	ὦ ὥραι.	

Like ὥρα are

ἡ χαρά, the joy.	ἡ σοφία, the wisdom.
ἡ σφαῖρα, the ball.	ἡ συμφωνία, the agreement.
ἡ βλακεία, the stupidity.	ἡ καρδιά, the heart.

And all feminines in *a* preceded by *ρ* or a vowel.

5. Ἡ τιμή, the honour or price.

Singular.		Plural.	
Nom.	ἡ τιμή	αἱ τιμαί	
Gen.	τῆς τιμῆς	τῶν τιμῶν	
Dat.	τῇ τιμῇ	ταῖς τιμαῖς	
Acc.	τὴν τιμὴν	τὰς τιμὰς	
Voc.	ὦ τιμή	ὦ τιμαί.	

Like τιμή are

ἡ φωνή, the voice.	ἡ μνήμη, the memory.
ἡ ἀρετή, the virtue.	ἡ κόμη, the hair.
ἡ ψυχή, the soul.	ἡ ἑορτή, the fête, holiday.

6. Ὁ Ἐπαμεινώνδας, Epaminondas.

Singular.		Plural.	
Nom.	ὁ Ἐπαμεινώνδας	οἱ Ἐπαμεινώνδαι	
Gen.	τοῦ Ἐπαμεινώνδα	τῶν Ἐπαμεινωνδῶν	
Dat.	τῷ Ἐπαμεινώνδα	τοῖς Ἐπαμεινώνδαις	
Acc.	τὸν Ἐπαμεινώνδαν	τούς Ἐπαμεινώνδας	
Voc.	ὦ Ἐπαμεινώνδα	ὦ Ἐπαμεινώνδαι.	

Like Ἑπαμεινώνδας are

ὁ Πυθαγόρας, Pythagoras.

ὁ Ἀνανίας, Ananias.

ὁ Λεωνίδας, Leonidas.

§ 19. REMARKS ON THE FIRST DECLENSION.

1. Masculine nouns in *της, πης, αρχης, μετρης, πωλης, ωης, τριβης, λατρης*, and the names of nationalities as *Πέρσης* form the vocative in *a* short.

Ex. Πέρσης,	the Persian,	Voc. Πέρσα
νομάρχης,	the prefect,	„ νομάρχα
βιβλιοπώλης,	the bookseller,	„ βιβλιοπῶλα.

2. In the vernacular all Feminine Substantives of this declension, in *a* form the Genitive in *as*. In writing, this is only done when the final *a* of the nominative is preceded by *ρ* or a vowel.

3. The Genitive Plural of words of the first declension has a Circumflex Accent on the last syllable. Ex. *τῶν καπνοπωλῶν*, of the tobacconists. The only exceptions are feminine adjectives, of which the masculine ends in *ος*, and is paroxytone, próparoxytone, or properispomenon. Ex. *ὁ ἅγιος, ἡ ἁγία*, Gen. Plur. *τῶν ἁγίων*.

4. All parasyllabic oxytones take a circumflex in the Genitive and Dative.

5. In words like *ῥα, βιβλιοπώλης, Ἑπαμεινώνδας*, although the last syllable but one is a long *ο*, it can only take an acute accent, not a circumflex, because the last syllable is long. In those cases however where the final syllable is short, it takes a circumflex: e.g. Nom. Plur. *αἱ ῥαί, οἱ βιβλιοπῶλαι*. Similarly *ὁ πολίτης*, the citizen, has in Nom. Plur. *οἱ πολῖται*.

6. The Dative Plural originally ended in *-αῖσι* in the first declension and *-οῖσι* in the second. These forms are found in poetry, and in Ionic prose.

7. The vulgar form of the Accusative Plural—*ταῖς δόξαις* for *τάς δόξας*—is Aeolic and an acknowledged archaism. It was originally *τὰνς δόξανς*. The old *ν* has been dropped, and the vowel consequently modified.

Vocabulary.

he cheated, <i>ἡπάτησε</i> (<i>ἀπατῶ</i>).	they asked, <i>ἐζήτησαν</i> (<i>ζητῶ</i>).
was, <i>ἦτο</i> (<i>εἶμαι</i>).	between us, <i>μεταξύ μας</i> .
he accused, <i>ἐκατηγόρησε</i> (<i>κατηγορῶ</i>).	it has been dissolved (broken), <i>διελύθη</i> (<i>διαλύω</i>).
they do, <i>κάμνουν</i> (<i>κάμνω</i>), <i>περιποιοῦν</i> (<i>περιποιῶ</i>).	he became, <i>ἔγινε</i> (<i>γίνομαι</i>).
he, she, it is; they are, <i>εἶναι</i> (<i>εἶμαι</i>).	he has not spoken, <i>δὲν ὠμίλησε</i> (<i>ὁμιλῶ</i>).
	for the last hour, <i>πρὸ μῆς ὥρας</i> .

Exercise¹.

FIRST DECLENSION.

The cashier has cheated the citizen.

The language of Ananias was false.

Silence more often arises from stupidity than from wisdom.

The prefect accused the bookseller.

Virtues do honour to a man.

What is the price of that book?

The country is very barren.

ΠΡΩΤΗ ΚΛΙΣΙΣ.

Ὁ ταμίας ἡπάτησε τὸν πολίτην.

Ἡ γλῶσσα τοῦ Ἀνανία ἦτο ψευδής.

Ἡ σιωπὴ προέρχεται συχνότερα ἐκ τῆς βλακειᾶς ἢ ἐκ τῆς σοφίας.

Ὁ νομάρχης ἐκατηγόρησε τὸν βιβλιοπώλην.

Αἱ ἀρεταὶ περιποιοῦν τιμὴν εἰς τὸν ἀνθρώπον.

Ποία εἶναι ἡ τιμὴ τοῦ βιβλίου τούτου;

Ἡ χώρα εἶναι πολὺ ἄγονος.

¹ After once reading through the exercise, the student should cover the Greek, while he translates the English, and *vice versa*.

How loud the voice of Epaminondas is !	Πόσον δυνατὴ εἶναι ἡ φωνὴ τοῦ Ἐπαμεινώνδα !
The sailors asked the way to the tobacconist's.	Οἱ ναῦται ἐζήτησαν τὸν δρόμον πρὸς τοῦ καπνοπώλου.
The bank is closed on fête days.	Ἡ τράπεζα εἶναι κλειστὴ τὰς ἐορτάς.
The sea is a good subject for a poet.	Ἡ θάλασσα εἶναι καλὸν ἀντικείμενον διὰ τὸν ποιητὴν.
The agreement between us was broken.	Ἡ μεταξύ μας συμφωνία διελύθη.
The memory of that boy is wonderful.	Ἡ μνήμη αὐτοῦ τοῦ παιδίου εἶναι θαυμασία.
The hair of Pythagoras turned white.	Ἡ κόμη τοῦ Πυθαγόρα ἔγεινε λευκή.

§ 20. SECOND DECLENSION.

The Second Declension contains

Masculine and Feminine Nouns in *os, ous*.

Neuter Nouns in *on, onn, and i(on)*.

1. Ὁ ἄνθρωπος, the man.

Singular.	Plural.
Nom. ὁ ἄνθρωπος	οἱ ἄνθρωποι
Gen. τοῦ ἀνθρώπου	τῶν ἀνθρώπων
Dat. τῷ ἀνθρώπῳ	τοῖς ἀνθρώποις
Acc. τὸν ἄνθρωπον	τούς ἀνθρώπους
Voc. ὦ ἄνθρωπε	ὦ ἄνθρωποι,

Like ἄνθρωπος are

ὁ ἑπουργός, the minister.

ὁ ἀδελφός, the brother.

ὁ πόλεμος, the war.

ὁ ἀνεμος, the wind.

ὁ σίδηρος, the iron.

ὁ μόλυβδος, the lead.

ὁ λαός, the people.

ὁ τόπος, the country.

ὁ ὤμος, the shoulder.

2. Ἡ ὁδός, the road.

Singular.			Plural.	
Nom.	ἡ	ὁδός	αἱ	ὁδοί
Gen.	τῆς	ὁδοῦ	τῶν	ὁδῶν
Dat.	τῇ	ὁδῷ	ταῖς	ὁδοῖς
Acc.	τὴν	ὁδόν	τάς	ὁδοὺς
Voc.	ὦ	ὁδεῖ	ὦ	ὁδοί.

Like ὁδός are

ἡ νῆσος, the island.

ἡ νόσος, the disease.

ἡ μέθοδος, the method.

ἡ λέμβος, the boat.

ἡ Χίος, Chios (Scio).

ἡ Σάμος, Samos.

3. Τὸ ῥόδον, the rose.

Singular.			Plural.	
Nom.	τὸ	ῥόδον	τὰ	ῥόδα
Gen.	τοῦ	ῥόδου	τῶν	ῥόδων
Dat.	τῷ	ῥόδῳ	τοῖς	ῥόδοις
Acc.	τὸ	ῥόδον	τὰ	ῥόδα
Voc.	ὦ	ῥόδον	ὦ	ῥόδα.

Like ῥόδον (regarding the final -ν see § 16. 5) are

τὸ πτηνόν, the bird.

τὸ πρόσωπον, the face or front.

τὸ βιβλίον, the book.

τὸ ὄνειρον, the dream.

τὸ λεξικόν, the lexicon or dictionary.

τὸ νερόν, the water.

τὸ μέταλλον, the metal.

τὸ ὄπλον, the gun.

τὸ ῥοδάκινον, the peach.

τὸ ἄλογον, the horse (sc. irrational animal).

§ 21.

1. To the Second Declension belong Diminutives in *ιον*, as τὸ ψωμίον, the bread.

2. In the vernacular the final syllable *ον* is dropped, and the Nominative Singular ends in *ι*, oxytone. The other cases are formed from the original *ιον*.

3. These words have no diminutive force in ordinary use¹.

4. When two syllables are bound together by the synizesis, as in χαρτιά, the first is pronounced very short, the second with raised tone and a strong accent.

4. Τὸ χαρτί, the paper.

Singular.	Plural.
Nom. τὸ χαρ <u>τί</u>	τὰ χαρ <u>τιά</u>
Gen. τοῦ χαρ <u>τι</u> οῦ	τῶν χαρ <u>τι</u> ῶν
Dat. not used	not used
Acc. τὸ χαρ <u>τί</u>	τὰ χαρ <u>τιά</u>
Voc. ὦ χαρ <u>τί</u>	ὦ χαρ <u>τιά</u> .

Like χαρτί are

τὸ ψω <u>μί</u> , the bread.	τὸ κε <u>φ</u> άλ <u>ι</u> , the head.
τὸ κρα <u>σί</u> , the wine.	τὸ φρ <u>ύ</u> δι, the eyebrow.
τὸ αὐ <u>τί</u> , the ear.	τὸ του <u>φέ</u> κι, the gun.
τὸ κλει <u>δί</u> , the key.	τὸ σπα <u>θί</u> , the sword.
τὸ γυ <u>α</u> λί, the window-glass.	τὸ κυ <u>ν</u> ήγ <u>ι</u> , the shooting.
τὸ που <u>λί</u> , the bird.	τὸ τα <u>ξ</u> ε <u>ί</u> δι, the journey or
τὸ μά <u>τι</u> , the eye (sc. ὁ <u>μ</u> μά <u>τι</u> ον).	voyage.

5. The diminutives in -άκιον (shortened form -άκι), must also be noticed, such as τὸ λουλουδάκι (Greek termination affixed to Turkish root), the little flower, τὸ δεινδράκι, the little tree, from τὸ δένδρον, τὸ παιδάκι, the little boy, from τὸ παιδί(ον).

§ 22.

There is also a contracted form of this declension, which is constantly used in writing. The final vowel of the root is contracted, with that of the termination, in all cases.

¹ Cf. Italian sorella, fratello, German mädchen, veilchen, and frequent use of diminutives in Aristophanes and Plautus.

5. Ὁ διάπλους or διάπλοος, the passage.

Singular.		Plural.	
Nom.	ὁ διάπλους	οἱ	διάπλοι
Gen.	τοῦ διάπλου	τῶν	διάπλων
Dat.	τῷ διάπλῳ	τοῖς	διάπλοις
Acc.	τὸν διάπλου	τούς	διάπλους
Voc.	ὦ διάπλου	ὦ	διάπλοι.

Like διάπλους are

ὁ ῥοῦς, the current.

ὁ πλοῦς, the voyage.

ὁ νοῦς, the mind.

ὁ ἀπόπλους, the departure (by water).

ὁ κρυψίνους, the crafty man.

6. Τὸ ὀστοῦν or ὀστέον, the bone.

Singular.		Plural.	
Nom.	τὸ ὀστοῦν	τὰ	ὀστῆ
Gen.	τοῦ ὀστοῦ	τῶν	ὀστέων
Dat.	τῷ ὀστέῳ	τοῖς	ὀστοῖς
Acc.	τὸ ὀστοῦν	τὰ	ὀστῆ
Voc.	ὦ ὀστοῦν	ὦ	ὀστῆ.

Like ὀστοῦν are

τὸ διπλοῦν, the double.

τὸ κυανοῦν, the blue.

Vocabulary.

honoured, τιμώμενος (τιμῶ)¹.

he has, ἔχει (ἔχω).

he died, ἀπέθανεν (ἀποθνήσκω).

put, place (imp.) βάλε (βάλλω).

they go, πηγαίνουν (πηγαίνω,
fut. θὰ ὑπάγω).

give me, δός μοι² (δίδω).

in general, ἐν γένει.

bring me, φέρε μοι² (φέρω).

there are, ὑπάρχουσι.

to be late, ἀργῶ, βραδύνω.

¹ ὑπὸ with Genitive.

² μοι is generally used for μοι.

Exercise.

SECOND DECLENSION.

ΔΕΥΤΕΡΑ ΚΑΙΣΙΣ.

He is a man esteemed by the people.

Εἶναι ἄνθρωπος τιμώμενος ὑπὸ τοῦ λαοῦ.

That man has a clever (wide-awake) face.

Ὁ ἄνθρωπος οὗτος ἔχει ἔξυπνον πρόσωπον.

He died of disease of the heart.

Ἀπέθανεν ἀπὸ καρδιακὴν νόσον.

Put the roses in the glass.

Βάλε τὰ ῥόδα εἰς τὸ ποτήριον.

They often go out shooting (or hunting).

Πηγαίνουν συχνὰ εἰς τὸ κυνήγιον.

Iron and lead are the only metals found in the country.

Ὁ σίδηρος καὶ ὁ μόλυβδος εἶναι τὰ μόνα μέταλλα, τὰ ὅποια (ποῦ) εὐρίσκονται εἰς τὸν τόπον.

Give me some peaches and a fig.

Δός μοι (μου, με) ὀλίγα ῥοδάκινα καὶ ἓν σύκον.

New year's gifts are generally useless.

Τὰ δῶρα τοῦ νέου ἔτους εἶναι ἐν γένει ἄχρηστα.

The ship is small; you will not enjoy the passage.

Τὸ πλοῖον εἶναι μικρόν· δὲν θὰ εὐχαριστηθῇτε εἰς τὸ ταξείδιον.

Go up that street.

Ἀναβῆτε τὴν ὁδὸν ταύτην (τὸν δρόμον τοῦτον).

You must go straight up the hill.

Πρέπει νὰ ἀναβῇτε κατ' εὐθείαν τὸν λόφον (νὰ πᾶτε ἴσια ἐπάνω εἰς τὸ βουνό).

Bring me the keys.

Φέρε μοι (μου, με) τὰ κλειδιά.

Are there any birds about here?

Ἐπάρχουσι πτηνὰ ἐδῶ περίξ;

The current of the stream is very strong.

Ὁ ῥοῦς τοῦ ποταμοῦ εἶναι πολὺ ὀρμητικός.

The departure of the boat was delayed.

Ὁ ἀπόπλους τοῦ πλοίου ἐβράδυνε (ἤργησε).

He has a superior mind.

ἔχει ἔκτακτον νοῦν.

The crafty man met with his match.

Ὁ κρυψίνους (πανοῦργος) εἶδρε τὸν ὁμοίον του (τὸ 'ταίρι του).

§ 23. THIRD DECLENSION.

The Third Declension contains all nouns which increase the number of their syllables in the genitive.

Terminations α, ι, υ, ω, ξ, ρ, σ, ν, ψ.

Nouns of this declension can be divided into two large classes, Simple and Contracted.

§ 24. SIMPLE OR UNCONTRACTED NOUNS.

1. 'Ο ἀγών, the contest.

Singular.		Plural.	
Nom.	ὁ ἀγών	οἱ ἀγῶνες	
Gen.	τοῦ ἀγῶνος	τῶν ἀγῶνων	
Dat.	τῷ ἀγῶνι	τοῖς ἀγῶσι	
Acc.	τὸν ἀγῶνα	τοὺς ἀγῶνας	
Voc.	ὦ ἀγών	ὦ ἀγῶνες.	

Like ἀγών are

ὁ αἰών, the age or century.

ὁ κώδων, the bell.

ὁ ἀνθών, the flower-garden.

ὁ χειμών, the winter.

The following words are declined in the same manner, except that the ω of the Nom. is changed to a ο in the Genit. and other cases. See § 25. 5.

ὁ δαίμων, the demon.

ὁ γείτων, the neighbour.

2. 'Ο γέρον, the old man.

Singular.		Plural.	
Nom.	ὁ γέρον	οἱ γέροντες	
Gen.	τοῦ γέροντος	τῶν γερόντων	
Dat.	τῷ γέροντι	τοῖς γέρονσι	
Acc.	τὸν γέροντα	τοὺς γέροντας	
Voc.	ὦ γέρον	ὦ γέροντες.	

Like γέρον are

ὁ λέων, the lion.

ὁ δράκων, the dragon.

3. Ὁ ῥήτωρ, the orator.

Singular.		Plural.	
Nom.	ὁ ῥήτωρ	οἱ ῥήτορες	
Gen.	τοῦ ῥήτορος	τῶν ῥητόρων	
Dat.	τῷ ῥήτορι	τοῖς ῥήτορσι	
Acc.	τὸν ῥήτορα	τούς ῥήτορας	
Voc.	ὦ ῥήτορ	ὦ ῥήτορες.	

Like ῥήτωρ are
 ὁ πράκτωρ, the agent. | ὁ κοσμήτωρ, the usher.

4. Ὁ φύλαξ, the guard.

Singular.		Plural.	
Nom.	ὁ φύλαξ	οἱ φύλακες	
Gen.	τοῦ φύλακος	τῶν φυλάκων	
Dat.	τῷ φύλακι	τοῖς φύλαξι	
Acc.	τὸν φύλακα	τούς φύλακας	
Voc.	ὦ φύλαξ	ὦ φύλακες.	

Like φύλαξ are
 ὁ πῖναξ, the table of contents, | ὁ ἄνθραξ, the coal.
 the blackboard. | ἡ σὰρξ, the flesh.
 ὁ ῥύαξ, the stream. | ἡ αὐλαξ, the furrow, the gutter.

5. Ἡ ἐλπίς, the hope.

Singular.		Plural.	
Nom.	ἡ ἐλπίς	αἱ ἐλπίδες	
Gen.	τῆς ἐλπίδος	τῶν ἐλπίδων	
Dat.	τῇ ἐλπίδι	ταῖς ἐλπίσι	
Acc.	τὴν ἐλπίδα	τὰς ἐλπίδας	
Voc.	ὦ ἐλπίς	ὦ ἐλπίδες.	

Like ἐλπίς are
 ἡ φροντίς, care. | ἡ σανίς, the plank, the board.
 ἡ πατρίς, native land. | ἡ ἑσπερίς, the evening party.

6. Ἡ ὡραιότης, the beauty.

Singular.		Plural.	
Nom.	ἡ ὡραιότης	αἱ ὡραιότητες	
Gen.	τῆς ὡραιότητος	τῶν ὡραιότητων	
Dat.	τῇ ὡραιότητι	ταῖς ὡραιότησι	
Acc.	τὴν ὡραιότητα	τὰς ὡραιότητας	
Voc.	ὦ ὡραιότης	ὦ ὡραιότητες.	

Like ὡραιότης are

ἡ κοσμιότης, modesty.

ἡ νεότης, youth.

ἡ λαμπρότης, brightness.

ἡ ὀμότης, barbarity.

ἡ ἀγαθότης, goodness.

ἡ νηπιότης, childhood.

ἡ σταθερότης, firmness.

7. Τὸ σῶμα, the body.

Singular.		Plural.	
Nom.	τὸ σῶμα	τὰ σώματα	
Gen.	τοῦ σώματος	τῶν σωμάτων	
Dat.	τῷ σώματι	τοῖς σώμασι	
Acc.	τὸ σῶμα	τὰ σώματα	
Voc.	ὦ σῶμα	ὦ σώματα.	

Like σῶμα are

τὸ κτῆμα, the estate, the farm.

τὸ κύμα, the wave.

τὸ νῆμα, the thread.

τὸ ῥῆμα, the verb.

τὸ αἰνίγμα, the enigma (puzzle).

τὸ γράμμα, the letter.

Many neuters of the common language ending in -σιμον are declined after this model: as,

τὸ λούσιμον, the bathing, washing. Gen. τοῦ λουσίματος.

τὸ γράψιμον, the writing, handwriting. Gen. τοῦ γραψίματος.

It is unnecessary to give the full declension of the following words, as when the Genitive is known, all other cases can easily be formed.

ὁ κλητήρ,	the policeman,	Gen. τοῦ κλητήρος.
ἡ νύξ,	the night,	,, τῆς νυκτός.
ὁ τρίπους,	the tripod,	,, τοῦ τρίποδος.
ὁ ἥρως,	the hero,	,, τοῦ ἥρωος.
ἡ Ἑλλάς,	Greece,	,, τῆς Ἑλλάδος.
ἡ Σαλαμίς,	Salamis,	,, τῆς Σαλαμίνος.
ὁ λιμὴν,	the harbour,	,, τοῦ λιμένος.
ὁ γίγας,	the giant,	,, τοῦ γίγαντος.
ἡ λαῖλαψ,	the tempest,	,, τῆς λαίλαπος.
ἡ χάρις,	the grace (favour),	,, τῆς χάριτος,
		Acc. τὴν χάριν.

§ 25. REMARKS ON UNCONTRACTED NOUNS OF THE THIRD DECLENSION.

1. The common language changes the termination of the Nominative in this Declension. Thus, with Masculine words the Accusative Plural form is used for the Nominative Singular, and the Singular declined after the modern Supplementary Declension. The Plural is regular. With Feminine words the Accusative Singular form is used for the Nominative. The other cases are regular. Ex. ὁ ἀγῶνας, ὁ αἰῶνας, ὁ δαίμονας, ὁ γείτονας, ἡ εἰκόνα, ὁ ἀρχοντας, ἡ σάλπιγγα, ἡ ἐλπίδα, ἡ πατρίδα, ἡ Ἑλλάδα, ἡ ἐβδομάδα, ἡ ωραιότητα, etc.

2. The Stem of Substantives of the Third Declension may generally be found by cutting off the termination *-os* from the Genitive. Ex. λέων, a lion; Gen. λέοντ-*os*, Stem, λεοντ. γίγας, a giant; Gen. γίγαντ-*os*, Stem, γιγαντ.¹

3. The accent remains on the same syllable in all cases, if the quantity of the last syllable allows it. In the Genitive

¹ ἔθνος a nation, gen. ἔθνεος. Stem ἔθνε. If the stem ends with a consonant, the word is uncontracted; if it ends with a vowel, it is generally contracted.

Plural the final syllable is long, so that the accent cannot be further back than the penult. Ex. *πράγμα*, Gen. *πράγματος*, Gen. Plur. *πραγμάτων*.

4. Monosyllables are accented on the last syllable, with a circumflex if it is long, and with an acute if it is short.

5. The *δ*, *τ*, and *ν* sounds are discarded before *σι*, in the Dative Plural.

Ex. Dat. Sing. *λαμπάδι*, Dat. Plur. *λαμπάσι*.

„	<i>χάριτι</i>	„	<i>χάρισι</i> .
„	<i>λιμένι</i>	„	<i>λιμέσι</i> .

6. *ν* (Ne) is added to the Dative Plural for euphony whenever the following word begins with a vowel¹.

7. The Accusative Singular of all Masculine and Feminine Nouns originally ended in *-ν*. This was pronounced after Consonant Stems by inserting *α*; as, *λέοντ-α-ν*. In the Plural this termination was *-νς*; as, *λέοντ-α-νς*.

§ 26. CONTRACTED NOUNS OF THE THIRD DECLENSION.

Several nouns of the third declension are called contracted because in one or more cases the final vowel of the root and the vowel of the termination are contracted into one syllable.

They may be divided into three classes.

First Class.

Masc.	in <i>ης</i>	} Gen. <i>οὐς</i> .
Fem.	in <i>ω, ως</i>	
Neut.	in <i>ος, ες</i>	

¹ Cf. Quintilian, xii. 10. 31, 'Græci n litteram jucundam et in fine præcipue quasi tinnientem ponunt.'

1. Ὁ ἀληθής, the true man.

	Singular.		Plural.
Nom.	ὁ ἀληθής	οἱ	(ἀληθείες) ἀληθεῖς
Gen.	τοῦ (ἀληθέος) ἀληθοῦς	τῶν	(ἀληθέων) ἀληθῶν
Dat.	τῷ (ἀληθεῖ) ἀληθεῖ	τοῖς	ἀληθέσι
Acc.	τὸν (ἀληθέα) ἀληθῇ	τούς	(ἀληθείας) ἀληθεῖς
Voc.	ὦ ἀληθές	ὦ	(ἀληθείες) ἀληθεῖς.

Like ἀληθής are declined all proper names ending in φάνης, γένης, κράτης, μήδης, πήθης, σθένης, κλέης, and all adjectives which form the masculine and feminine in ης, as

ὁ Ἀριστοφάνης, Aristophanes.	ὁ Δημοσθένης, Demosthenes.
ὁ Διογένης, Diogenes.	ὁ εὐτυχής, the happy man.
ὁ Ἱπποκράτης, Hippocrates.	ὁ ψευδής, the false man.
ὁ Ἀρχιμήδης, Archimedes.	ὁ ἐγκρατής, the temperate man.

Attention should be given to the accentuation of the vocative of these proper names—ὦ Διόγενης, ὦ Ἀρχιμήδης, etc.

Ὁ Ἡρακλῆς (-κλέης) is declined somewhat differently: Gen. τοῦ Ἡρακλέους, Dat. τῷ Ἡρακλεῖ, Acc. τὸν Ἡρακλῆ, Voc. ὦ Ἡράκλεις.

Like ὁ Ἡρακλῆς are declined ὁ Περικλῆς, Δαμοκλῆς, etc.

2. Ἡ ἡχώ, the echo.

	Singular.		Plural.
Nom.	ἡ ἡχώ	αἱ	ἡχοὶ
Gen.	τῆς (ἡχόος) ἡχοῦς	τῶν	ἡχῶν
Dat.	τῇ (ἡχώϊ) ἡχοῖ	ταῖς	ἡχοῖς
Acc.	τὴν (ἡχόα) ἡχώ	τὰς	ἡχοὺς
Voc.	ὦ ἡχοῖ	ὦ	ἡχοί.

Like ἡχώ are declined

ἡ πειθώ, persuasion.

ἡ αἰδώς, modesty.

3. Τὸ ἔθνος, the nation.

Singular.		Plural.	
Nom.	τὸ ἔθνος	τὰ (ἔθνεα) ἔθνη	
Gen.	τοῦ (ἔθνους) ἔθνους	τῶν (ἔθνέων) ἔθνῶν	
Dat.	τῷ (ἔθνει) ἔθνει	τοῖς ἔθνεσι	
Acc.	τὸ ἔθνος	τὰ (ἔθνεα) ἔθνη	
Voc.	ὦ ἔθνος	ὦ (ἔθνεα) ἔθνη.	

Like ἔθνος are declined all neuter nouns in *ος*, as
 τὸ τεῖχος, the wall (of a city). | τὸ γένος, the race.
 τὸ χεῖλος, the lip. | τὸ πάθος, the suffering or passion.

And neuter adjectives in *ες*, as
 εὐτελής, mean. | εὐτυχές, happy.

Second Class.

Masc. in *υς* } Gen. *εως* (proparoxytone).
 Fem. in *ις* }
 Neut. in *υ, ι* Gen. *εος*.

1. Ὁ πρέσβυς, the ambassador.

Singular.		Plural.	
Nom.	ὁ πρέσβυς	οἱ (πρέσβεις) πρέσβεις	
Gen.	τοῦ πρέσβεως	τῶν πρέσβεων	
Dat.	τῷ πρέσβει	τοῖς πρέσβεσι	
Acc.	τὸν πρέσβυν	τούς (πρέσβεις) πρέσβεις	
Voc.	ὦ πρέσβυ	ὦ (πρέσβεις) πρέσβεις.	

Like πρέσβυς are
 ὁ πῆχυς, the cubit or forearm. | ὁ πέλεκυς, the axe.

2. Ἡ πόλις, the town.

Singular.		Plural.	
Nom.	ἡ πόλις	αἱ (πόλεις) πόλεις	
Gen.	τῆς πόλεως	τῶν πόλεων	
Dat.	τῇ (πόλει) πόλει	ταῖς πόλεσι	
Acc.	τὴν πόλιν	τὰς (πόλεις) πόλεις	
Voc.	ὦ πόλις, πόλι (πόλε)	ὦ (πόλεις) πόλεις.	

Like πόλις are

ἡ πράξις, the act or practice.

ἡ πίστις, the faith.

ἡ ὕβρις, the insult.

ἡ κίνησις, the movement.

3. Τὸ ἄστυ, the city.

Singular.		Plural.	
Nom.	τὸ ἄστυ	τὰ (ἄστεα) ἄστη	
Gen.	τοῦ ἄστεος	τῶν ἄστεων	
Dat.	τῷ ἄστει	τοῖς ἄστεσι	
Acc.	τὸ ἄστυ	τὰ (ἄστεα) ἄστη	
Voc.	ὦ ἄστυ	ὦ (ἄστεα) ἄστη.	

Third Class.

Masc. in εὐς, vs. Fem. in υς.

1. Ὁ ἱερεὺς, the priest.

Singular.		Plural.	
Nom.	ὁ ἱερεὺς	οἱ (ἱερέες) ἱερεῖς	
Gen.	τοῦ ἱερέως	τῶν ἱερέων	
Dat.	τῷ ἱερεῖ	τοῖς ἱερεῦσι	
Acc.	τὸν ἱερέα	τοὺς (ἱερέας) ἱερεῖς	
Voc.	ὦ ἱερεῦ	ὦ (ἱερέες) ἱερεῖς.	

Like ἱερεὺς are

ὁ ἵππεύς, the horseman.

ὁ βασιλεύς, the king.

ὁ γονεὺς, the parent.

ὁ κουρεύς, the barber.

ὁ πρωρεὺς, the pilot.

2. Ὁ ἰχθύς, the fish.

Singular.		Plural.	
Nom.	ὁ ἰχθύς	οἱ (ἰχθύες) ἰχθύς	
Gen.	τοῦ ἰχθύος	τῶν ἰχθύων	
Dat.	τῷ ἰχθύϊ	τοῖς ἰχθύσι	
Acc.	τὸν ἰχθύν	τοὺς (ἰχθύας) ἰχθύς	
Voc.	ὦ ἰχθύ	ὦ (ἰχθύες) ἰχθύς.	

Like *ἰχθὺς* (vern. τὸ ψάρι) are

- ὁ μῦς („ ὁ ποντικός), the mouse.
 ἡ ὀφρὺς („ τὸ φρύδι), the eye-brow.
 ἡ δρυς („ ἡ βαλανιδιά), the oak.

§ 27. There are several irregular nouns in common use.
 The following are the principal :—

Nom.		Gen.
ὁ ἀνὴρ,	the man,	τοῦ ἀνδρός.
ὁ πατήρ,	the father,	τοῦ πατρός.
ἡ μήτηρ,	the mother,	τῆς μητρός.
ἡ θυγάτηρ,	the daughter,	τῆς θυγατρός.
τὸ γάλα,	the milk,	τοῦ γάλακτος.
τὸ γόνυ,	the knee,	τοῦ γόνατος.
τὸ φρέαρ,	the well,	τοῦ φρέατος.
ὁ Ζεὺς,	Jupiter,	τοῦ Διός.
ἡ γυνή,	the woman,	τῆς γυναίκος.
ἡ θρίξ,	the hair,	τῆς τριχός.
ὁ μάρτυς,	the witness,	τοῦ μάρτυρος.
τὸ δόρυ,	the spear,	τοῦ δόρατος.
ὁ βούς,	the ox,	τοῦ βόος.
ὁ ποῦς,	the foot,	τοῦ ποδός.
τὸ οὖς,	the ear,	τοῦ ὠτός.
ὁ κύων,	the dog,	τοῦ κυνός.
ἡ ναὺς,	the ship,	τῆς νηός.
τὸ ὕδωρ,	the water,	τοῦ ὕδατος.

Ὁ πατήρ, ἡ μήτηρ, ἡ θυγάτηρ, &c., are called syncopated nouns, because in the Genitive and Dative Singular and Dative Plural the -ε is dropped by syncope. They all make the Dative Plural in -άσι. Ἀστὴρ, a star, makes Dative Plural ἀστράσι, but is not syncopated in other cases.

The syncopated cases of nouns take an acute accent on

the syllable after the stem if it is short; a circumflex if long. The other cases are accented regularly.

§ 28. REMARKS ON CONTRACTED NOUNS OF THE THIRD DECLENSION.

First Class. Feminines form the plural like the Second Declension. Ex. *αἱ ἡχοί*.

All words of this Class have a circumflex on the last syllable in the Genitive Plural. Ex. *τῶν ἡχῶν*.

Words of the Second Class form an exception to the general rules on accents. Those which are not accented on the last syllable in the Nominative are accented on the antepenultimate in the Genitive, although the ultimate is long. Ex. *τοῦ πρέσβευς*.

Third Class. Substantives in *eus* form the Accusative in *έα*, and are oxytone in the Nominative. Ex. *ὁ βασιλεύς, τὸν βασιλέα*.

§ 29. SUPPLEMENTARY DECLENSION.

This Declension is only used in the spoken language: it is composed of nouns which increase in the Plural but not in the oblique cases of the Singular.

1. Ὁ παπᾶς, the priest.

Singular.		Plural.	
Nom.	ὁ παπᾶς	οἱ παπάδες	
Gen.	τοῦ παπᾶ	τῶν παπάδων	
Dat.	not used	not used	
Acc.	τὸν παπᾶν	τούς παπάδες	
Voc.	ὦ παπᾶ	ὦ παπάδες.	

Like παπᾶς are

ὁ ψωμᾶς, the baker.

ὁ παπουτοῦς, the shoemaker.

ὁ πασᾶς, the pasha.

ὁ ἀμαξῆς, the coachman.

2. Ὁ καφέs, the coffee.

Singular.			Plural.	
Nom.	ὁ	καφέs	οἱ	καφέδες
Gen.	τοῦ	καφέ	τῶν	καφέδων
Dat.	not used		not used	
Acc.	τὸν	καφέν	τούς	καφέδες
Voc.	ὦ	καφέ	ὦ	καφέδες.

Like καφέs are
ὁ τενεκέs, tin.

ὁ καναπέs, the sofa.

3. Ἡ μαῖμου, the monkey.

Singular.			Plural.	
Nom.	ἡ	μαῖμου	αἱ	μαῖμούδες
Gen.	τῆs	μαῖμούs	τῶν	μαῖμούδων
Dat.	not used		not used	
Acc.	τὴν	μαῖμουν	τάs	μαῖμούδες
Voc.	ὦ	μαῖμου	ὦ	μαῖμούδες.

Like μαῖμου is ἡ ἀλεπού (ἀλώπηξ), the fox.

§ 30. TERMINATIONS USED INSTEAD OF PREPOSITIONS.

Certain particles are added to the termination of Substantives and have the force of Prepositions. They are:—

1. -θι, denoting rest in a place, as οἶκοθι, at home.
2. -θεν, denoting motion from, as οἶκοθεν, from home.
3. -σε and -δε, denoting motion towards, as οἶκαδε, homewards.

-ζε is a contracted form of -σδε. Ex. Ἀθήναζε, towards Athens, for Ἀθήνασδε.

These forms, especially 1 and 3, are very rarely used.

§ 31. PATRONYMICS.

Patronymics are formed by adding *-ίδης* or *-ίδης* to the stem : as, *Ἰωάννης*, John ; *Ἰωαννίδης*, John's son.

They are also formed by adding the termination *πούλος* (anc. *πῶλος*) : as, *καλόγερος*, a monk (of the Greek Church) ; *καλογερόπουλος*, son of a monk.

The prefix *παπα* before a name indicates that the person is descended from a *παπᾶς*, or priest ; as, *ὁ κύριος Παπαδημητρακόπουλος*, Mr. P., the son of little *Dēmētrē*, the son of the monk.

Before the Revolution surnames were seldom used by the Greeks. If it was necessary to distinguish between two persons of the same Christian name, it was done by adding the name of their father or of their native town. Ex. *ὁ Ἰωάννης ὁ Ἀλκιβιάδου*, for *ὁ υἱὸς τοῦ Ἀλκιβιάδου*, John the son of Alcibiades.

The surname of a man is used in apposition to his title ; as, *ὁ κύριος Παρδαλός*, Mr. Pardalus ; but the surname of a married woman is put in the Genitive ; as, *ἡ κυρία Παρδαλοῦ*, Mrs. Pardalus (lit. the lady of Pardalus).

Vocabulary.

the last century, *ἡ παρελθοῦσα ἑκατονταετηρίς* (*ὁ παρελθὼν αἰὼν*).

did you see ? *εἶδετε ;* (*βλέπω*).

you forgot to order, *ἐλησμόνησες* (*λησμονῶ*) *νὰ παραγγείλῃς* (*παραγγέλλω*).

he announced, *ἀνήγγειλε* (*ἀναγγέλλω*).

he agreed, *συνήνεσεν* (*συναίνω*).

he was caught, *συνελήφθη* (*συλλαμβάνω*).

in the act, *ἐν τῇ πράξει*, *ἐπ' αὐτοφώρῳ*.

escaped, *διέφυγε* (*διαφεύγω*).

that I may put, *νὰ θέτω* (*θέτω*, mod. form of *τίθημι*).

she gave, *ἔδωκεν* (*δίδω*, mod. form of *δίδωμι*).

did he complain ? *παρεπονείτο* (*παραπονοῦμαι*) ;

he felt pain, *ἐπόνει*, *ἡσθάνετο* (*πόνον* (*πυνῶ*, *αἰσθάνομαι*)).

Exercise.**THIRD AND SUPPLEMENTARY
DECLENSIONS.**

The policeman was the hero
of the contest.

The beauty of night in Greece
is remarkable.

A Greek has always hope for
his country.

Burke was an orator of the
last century.

The act was honourable and
brave.

Did you see the fine oak on
the mountain?

You forgot to order the
coal.

The herald announced their
approach to the guard.

The wall (of the city) is not
well built.

He was caught in the act.

Not a word escaped his lips.

They have great faith in that
remedy.

The master has asked for two
cups of coffee.

Τρίτη καὶ Συμπληρωτική
Κλίσεις.

Ὁ κλητὴρ ἦτο ὁ ἥρωες τοῦ ἀγῶ-
νος.

Ἡ ὠραιότης τῆς νυκτὸς ἐν Ἑλλάδι
εἶναι ἀξιοσημείωτος.

Ὁ Ἕλληγν πάντοτε ἔχει ἐλπίδα
διὰ τὴν πατρίδα του.

Ὁ Βούρκε ἦτο ῥήτωρ τῆς παρελ-
θούσης ἐκατονταετηρίδος.

Ἡ πράξις ἦτο ἐντιμος καὶ γεν-
ναία.

Εἶδετε τὴν ὠραίαν δρῦν (τὴν εὐμορ-
φην βαλανιδιὰν) ἐπὶ τοῦ ὄρους;

Ἐλησμόνησεν ἀπαραγγειλὸς τοὺς
ἀνθρακας (τὰ κάρβουνα).

Ὁ κῆρυξ ἀγγέλει τὴν προσέγ-
γισίν των εἰς τὸν φύλακα.

Τὸ τεῖχος¹ δὲν εἶναι καλὰ κτι-
σμένον.

Συνελήφθη ἐν τῇ πράξει (ἐπ' αὐ-
τοφώρῳ).

Οὐδεμία λέξις διέφυγεν ἐκ τῶν
χειλέων του.

Ἐχουν πολλὴν πεποιθήσιω εἰς
τὴν θεραπείαν ταύτην.

Ὁ οἰκοδεσπότης (ὁ ἐφέντης) ἐζή-
τησε δύο καφέδες.

¹ The wall of a city is τὸ τεῖχος, 3rd decl.: the wall of a house ὁ τοῖχος, 2nd decl.

The shoemaker wastes his time in reading country newspapers.

Ὁ ὑποδηματοποιὸς (παπουτσῆς)
χάνει τὸν καιρὸν τοῦ ἀναγινώ-
σκων τὰς ἐπαρχιακὰς ἐφημε-
ρίδας.

He complained of a pain in his knee.

Παραπονεῖτο ὅτι τὸ γόνον τοῦ
ἐπόνει.

§ 32. ADJECTIVES.

Ἐπίθετα.

1. Adjectives may be divided into three classes :
 - (a) of three terminations (τρικατάληκτα), one for Masculine, one for Feminine, one for Neuter.
 - (b) of two terminations (δικατάληκτα), one for Masculine and Feminine, another for Neuter.
 - (c) of one termination (μονοκατάληκτα), for all genders.
2. The Adjective agrees with its Substantive in Number, Gender, and Case.
3. Adjectives are declined according to one of the foregoing Declensions.

A.

Adjectives with three terminations are declined after the subjoined types.

Nom.	Gen.
καλός, -ή, -όν,	-οῦ, -ῆς, -οῦ, good.
δίκαιος, -α, -ον,	-ου, -ας, -ου, just.
χρυσούς, -ῆ, -οὖν,	-οῦ, -ῆς, -οῦ, golden.
ἀργυροῦς, -ᾶ, -οὖν,	-οῦ, -ᾶς, -οῦ, silvery.
ὀξύς, -εῖα, -ύ,	-έος, -είας, -έος, sharp.
χαρίεις, -εσσα, -εν,	-εντος, -έσσης, -εντος, charming or graceful.
πᾶς, πᾶσα, πᾶν,	παντός, πάσης, παντός, all.
μέλας, -αινα, -αν,	-ανος, -αίνης, -ανος, black.

The full declension of *καλός*, -ή, -όν, and *όξύς*, -εία, -ύ, is as follows:—

Singular.

	M.	F.	N.
Nom.	καλ-ός	καλ-ή	καλ-όν
Gen.	καλ-οῦ	καλ-ῆς	καλ-οῦ
Dat.	καλ-ῷ	καλ-ῇ	καλ-ῷ
Acc.	καλ-όν	καλ-ήν	καλ-όν
Voc.	καλ-ε	καλ-ή	καλ-όν.

Plural.

N. V.	καλ-οὶ	καλ-αὶ	καλ-ὰ
Gen.	καλ-ῶν	καλ-ῶν	καλ-ῶν
Dat.	καλ-οῖς	καλ-αῖς	καλ-οῖς
Acc.	καλ-οὺς	καλ-ὰς	καλ-ά.

Singular.

	M.	F.	N.
Nom.	όξύ-ς	όξεί-α	όξύ
Gen.	όξέ-ος	όξεί-ας	όξέ-ος
Dat.	όξέ-ϊ, όξεί	όξεί-α	όξέ-ϊ, όξεί
Acc.	όξύ-ν	όξεί-αν	όξύ
Voc.	όξύ-ς	όξεί-α	όξύ.

Plural.

N. V.	όξέ-ες, όξείς	όξεί-αι	όξέ-α
Gen.	όξέ-ων	όξεί-ων	όξέ-ων
Dat.	όξέ-σι	όξεί-αις	όξέ-σι
Acc.	όξέ-ας, όξείς	όξεί-ας	όξέα.

B.

§ 33. ADJECTIVES WITH TWO TERMINATIONS.

To this class belong nearly all Adjectives compounded of two words, such as *ἐξάίρετος* (ἐξ -αῖρω), excellent, Fem. *ἐξαιρέτος*, Neut. *ἐξαιρέτον*; *ἐπίμονος*, *ἐπίμονος*, *ἐπίμονον* (ἐπὶ -μένω), persevering; all adjectives in *ης* (for declension see § 26, 1), as *ἀληθής*, *ἀληθής*, *ἀληθείς*, true; and a few in *ος*, as *βάρβαρος*, *βάρβαρος*, *βάρβαρον*, barbarous; *ἤσυχος*, *ἤσυχος*, *ἤσυχον*, quiet; *κίβδηλος*, *κίβδηλος*, *κίβδηλον*, false, sham; *ὠφέλιμος*, *ὠφέλιμος*, *ὠφέλιμον*, useful; *ἀκόλουθος*, *ἀκόλουθος*, *ἀκόλουθον*, following.

1. Ἐξάίρετος, excellent.

Masculine and Feminine.

Singular.		Plural.	
M. F.	N.	M. F.	N.
Nom. ἐξάίρετος	ἐξαιρέτον	ἐξαιρέτοι	ἐξαιρέτα
Gen. ἐξαιρέτου	ἐξαιρέτου	ἐξαιρέτων	ἐξαιρίτων
Dat. ἐξαιρέτῳ	ἐξαιρέτῳ	ἐξαιρέτοις	ἐξαιρέτοις
Acc. ἐξαιρέτον	ἐξαιρέτον	ἐξαιρέτους	ἐξαιρέτα
Voc. ἐξαιρέτε	ἐξαιρέτον	ἐξαιρέτοι	ἐξαιρέτα.

C.

§ 34. Adjectives with one termination for the Masculine and Feminine without a Neuter are few in number. They are declined after the Third Declension.

ὁ καὶ ἡ ἄρπαξ, usurper;	Gen. τοῦ καὶ τῆς ἄρπαγος.
ὁ καὶ ἡ βλάξ, stupid;	Gen. τοῦ καὶ τῆς βλακός.
ὁ καὶ ἡ φυγὰς, fugitive;	Gen. τοῦ καὶ τῆς φυγάδος.

§ 35. IRREGULAR ADJECTIVES.

The three following Adjectives are irregular :—

1. Μέγας, great.

Singular.

M.	F.	N.
Nom. μέγας (μεγάλος)	μεγάλη	μέγα (μεγάλον)
Gen. μεγάλου	μεγάλης	μεγάλου
Dat. μεγάλῳ	μεγάλῃ	μεγάλῳ
Acc. μέγαν (μεγάλον)	μεγάλην	μέγα (μεγάλον)
Voc. μέγα	μεγάλη	μέγα.

The Plural is regular, like καλός: Nom. μεγάλοι, μεγάλαι, μεγάλα.

2. Πολύς, much.

Singular.

M.	F.	N.
Nom. πολὺς	πολλή	πολυ
Gen. πολλοῦ	πολλῆς	πολλοῦ
Dat. πολλῷ	πολλῇ	πολλῷ
Acc. πολὺν	πολλήν	πολὺ
Voc. πολὺς	πολλή	πολύ.

The Plural is regular, like καλός: Nom. πολλοί, πολλαί, πολλά.

3. Πρᾶος, meek.

Singular.

M.	F.	N.
Nom. πρᾶος (πραῦς)	πραεῖα	πρᾶον
Gen. πράου	πραείας	πράου
Dat. πράῳ	πραεῖα	πράῳ
Acc. πρᾶον	πραεῖαν	πρᾶον
Voc. πρᾶε	πραεῖα	πρᾶον.

	Plural.		
	M.	F.	N.
Nom.	πρᾶοι (πραεῖς)	πραεῖαι	πραέα
Gen.	πράων (πραίων)	πραειῶν	πράων (πραίων)
Dat.	πράοις (πραίσι)	πραεῖαις	πράοις (πραίσι)
Acc.	πράους (πραεῖς)	πραείας	πραία
Voc.	πρᾶοι (πραεῖς)	πραεῖαι	πραέα.

§ 36. REMARKS ON THE ADJECTIVES.

1. Adjectives in *ος* of three terminations form the Feminine in *η*, unless the termination is preceded by *ρ* or a vowel, when the Feminine ends in *α*. Exception *ὁ ὄγδοος, ἡ ὄγδοη*, the eighth.

2. The *α* of a Feminine termination is long, if the Masculine ends in *ος*. Therefore if the accent in the Masculine is on the Antepenult, it is brought forward in the Feminine to the Penult, as,

ελεύθερος, ελευθέρα, free.

ἄξιος, ἄξια, worthy.

3. The Feminine is the same as the Masculine in

(a) Adjectives ending in *-ης, -ωρ, -ων*, but not in Participles.

(b) Adjectives compounded of two or more words, as *ἔξ-υπνος*, sharp; *ἀ-διά-θετος*, indisposed.

4. Adjectives in *-τός, -κός, -μός, -ρός, -ής, -ύς*, if uncompounded, are generally oxytone, as *ῥητορικός, φοβερός*. This rule applies to the Ordinal Numerals, but not to Comparatives or Superlatives.

§ 37. COMPARISON OF ADJECTIVES.

1. Adjectives in *ος, η, ον, ος, α, ον*, form the Comparative by changing the terminations to *στερος, στερα, στερον*, if the preceding syllable is long; or *ωτερος, ωτερα, ωτερον*, if the pre-

ceding syllable is short; and the Superlative by changing the terminations to *σματος*, *σματος*, *σματος*, if the preceding syllable is long; or *ωματος*, *ωματος*, *ωματος*, if the preceding syllable is short: Ex. *δίκαιος*, just, *δικαιότερος*, *δικαιότατος*; *σοφός*, wise, *σοφώτερος*, *σοφώτατος*.

2. Adjectives in *us* form the Comparative and Superlative in *υτερος* and *υτατος*: Ex. *βαθύς*, deep, *βαθύτερος*, *βαθύτατος*.

3. Those in *ης* and *εις* form the Comparative and Superlative in *εστερος* and *εστατος*: Ex. *εὐλαβής*, devout, *εὐλαβέστερος*, *εὐλαβέστατος*; *χαρίεις*, graceful, *χαριέστερος*, *χαριέστατος*.

4. Those in *ων* form the Comparative and Superlative in *ονεστερος* and *ονεστατος*: Ex. *σώφρων*, prudent, *σωφρονέστερος*, *σωφρονέστατος*.

§ 38. The Comparative is also formed by adding *πλέον* or *μᾶλλον* (more), before the Positive: Ex. *ἄτιμος*, dishonourable, comp. *πλέον ἄτιμος*, more dishonourable; *εὐχάριστος*, pleasant, comp. *πλέον εὐχάριστος*, more pleasant; and the Superlative by placing the definite article before the Comparative, as *ταχύς*, swift, comp. *ταχύτερος*, superl. *ὁ ταχύτερος*, the swiftest; *ἄτιμος*, dishonourable, comp. *πλέον ἄτιμος*, superl. *ὁ πλέον ἄτιμος*, the most dishonourable.

Remark.—This form of the Superlative, viz. the Comparative with the definite article, is the one usually employed in the vernacular.

§ 39. The following Adjectives form the Comparative or Superlative irregularly. Examples:—

POS.	COMP.	SUPERL.
<i>καλός</i> , good,	<i>καλλίτερος</i> ,	<i>καλλιστος</i> and <i>ἄριστος</i> .
<i>κακός</i> , bad,	<i>χειρότερος</i> ,	<i>κάκιστος</i> and <i>χειρίστος</i> .

POS.	COMP.	SUPERL.
μέγας, large,	μεγαλείτερος,	μέγιστος.
πολύς, much,	{ πλειότερος, (περισσότερος), }	πλείστος.
φίλος, dear,	φίλτερος,	φίλτατος.
ὀλίγος, little,	ὀλιγώτερος,	ὀλίγιστος and ἐλάχιστος.
στενός, narrow,	στενότερος,	στενότατος.

The Comparative and Superlative are followed by the Genitive: Ex. ὁ σοφὸς εἶναι ὁ εὐδαιμονέστερος, or -τατος ὅλων τῶν ἀνθρώπων, the wise man is the happiest of mankind; but παρά, or ἀπὸ with the Accusative, is more generally used in conversation: Ex. εἶναι πλέον εὐχάριστον εἰς τὰς Ἀθήνας παρά εἰς τὸν Πειραιᾶ, it is more pleasant at Athens than at the Piræus; εἰσθε ὑψηλότερος ἀπὸ τὸν θεῖόν σας, you are taller than your uncle.

§ 40. ADVERBS FORMED FROM ADJECTIVES¹.

Some Adverbs of Manner and of Kind are formed by adding -ως to the stem of the Adjective. Ex.

	Stem.	Adverb.
ἀπλοῦς, simple,	ἀπλ-	ἀπλῶς.
σώφρων, prudent,	σωφρον-	σωφρόνως.

The Comparative of this class of Adverbs is the same as the Neuter Singular of the Comparative Adjective; and the Superlative as the Neuter Plural of the Superlative.

In the spoken language the Neuter Plural is also used for the Positive and for the Comparative Adverb. Ex.

βεβαίως, or βέβαια, certainly. Comp. βεβαιότερον or βεβαιότερα. Superl. βεβαιότατα.

¹ For other Adverbs, see § 85.

Vocabulary.

indisposed, ἀδιάθετος.	blue, κυανούς (μαβύς).
disposed, διατεθειμένος (δια- θέτω).	the railway, ὁ σιδηρόδρομος.
the Piræus, ὁ Πειραιεύς.	the company, ἡ ἐταιρία.
witty, εὐφύης, πνευματώδης.	per cent., τοῖς ἑκατόν.
customary, συνήθης.	yearly, per annum, κατ' ἔτος.
cross, θυμωμένος.	was published, ἐδημοσιεύθη (δημοσιεύω).

Exercise.

ADJECTIVES.

What a big ship that is !	Τί μεγάλο (πόσον μέγα) πλοῖον εἶναι !
The fruit is small this year ; last year it was larger.	Αἱ ὀπώραι (τὰ ὀπωρικά) εἶναι μικραὶ ἐφέτος (τὸ ἔτος τοῦτο). πέρυσιν ἦσαν μεγαλείτεραι.
A short time ago.	Πρὸ ὀλίγου καιροῦ.
What bad weather we are having.	Τί ἄσχημον καιρὸν ἔχομεν.
It is simpler so.	Εἶναι ἀπλούστερον οὕτως (ἔτσι).
He was very ill.	Ἦτο πολὺ ἀσθενής.
She was indisposed.	Ἦτο ἀδιάθετος.
I am not disposed to do it.	Δὲν εἶμαι διατεθειμένος νὰ τὸ κάμω.
Time is the best counsellor.	Ὁ χρόνος εἶναι ὁ καλλίτερος σύμβουλος.
Most of them came late.	Οἱ περισσότεροι ἦλθον ἀργά.
Athens has 70,000 inhabit- ants.	Αἱ Ἀθῆναι ἔχουν ἐβδομήντα χι- λιάδας κατοίκων.
The Piræus has 24,000 in- habitants.	Ὁ Πειραιεύς ἔχει εἴκοσι τέσσα- ρας χιλιάδας κατοίκων.
It was bought for three francs.	Ἠγοράσθη διὰ τρία φράγκα.

- What a thin skin this orange has. Τί λεπτὸν φλοιὸν (τί ψιλή(ν) φλούδα(ν)) ἔχει τὸ πορτοκάλιον τοῦτο.
- That young man is stupid. Ὁ νέος οὗτος εἶναι μωρός (βλάξ).
- He is rather witty than wise. Εἶναι μᾶλλον εὐφυνὴς ἢ σοφός.
- It is not usual for her to be so cross. Δὲν συνειθίζει νὰ ἦναι τόσο θυμωμένη.
- They are worthy people, but very simple. Εἶναι ἀξιότιμοι ἄνθρωποι ἀλλὰ πολὺ ἀπλοῖ.
- The railway company from Athens to the Piræus pays 12 per cent. per annum. Ἡ ἐταιρία τοῦ ἀπ' Ἀθηνῶν εἰς Πειραιᾶ σιδηροδρόμου πληρώνει δώδεκα τοῖς ἑκατὸν κατ' ἔτος (τὸ ἔτος).
- The monthly balance-sheet was published yesterday. Ὁ μηνιαίος ἰσολογισμὸς ἐδημοσιεύθη χθές.

§ 41. THE NUMERALS.

Of the Cardinal Numbers 1, 3, 4 and from 200 upwards are declined. The rest are indeclinable.

All the Ordinal Numbers are declined like Adjectives.

Cardinal.			Ordinal.	
1	α' { εἷς (ἕνας), μία, } { ἓν (ἓνα) }	one	πρῶτος, -η, -ον	first
2	β' δύο or δύω (δυῶ)	two	δεύτερος, -α, -ον	second
3	γ' τρεῖς, τρία	three	τρίτος, -η, -ον	third
4	δ' { τέσσαρες, τέσ- } { σαρα }	four	τέταρτος, -η, -ον	fourth
5	ε' πέντε	five	πέμπτος, κτλ.	fifth
6	ς' ἕξ (ἕξι)	six	ἕκτος	sixth
7	ζ' ἑπτὰ	seven	ἑβδομος	seventh
8	η' ὀκτώ	eight	ὀγδοὺς (ὀγδόη) ὀγδοὺν	} eighth
9	θ' ἐννέα (ἐννεά)	nine	ἐν(ν)ατος	
10	ι' δέκα	ten	δέκατος	tenth
11	ια' ἑνδεκα	eleven	ἐνδέκατος	eleventh
12	ιβ' δώδεκα	twelve	δωδέκατος	twelfth
13	ιγ' δεκατρεῖς (τρία)	thirteen	δέκατος τρίτος	thirteenth
14	ιδ' δεκατέσσαρες, -α	fourteen	δέκατος τέταρτος	fourteenth
15	ιε' δεκαπέντε	fifteen	δέκατος πέμπτος	fifteenth
16	ισ' δεκαῖξ	sixteen	δέκατος ἕκτος	sixteenth
17	ιζ' δεκαεπτά	seventeen	δέκατος ἑβδομος	seventeenth
18	ιη' δεκαοκτώ	eighteen	δέκατος ὀγδοὺς	eighteenth
19	ιθ' δεκαεννέα	nineteen	δέκατος ἐν(ν)ατος	nineteenth
20	κ' εἴκοσι	twenty	εἰκοστός	twentieth
21	κα' { εἰκοσίενας, -μία } { -εν(α), κτλ. }	twenty-one	εἰκοστός πρῶτος	twenty-first
30	λ' { τριάκοντα or } { τριάντα }	thirty	τριακοστός	thirtieth
40	μ' { τεσσαράκοντα } { or σαράντα }	forty	τεσσαρακοστός	fortieth
50	ν' { πενήτηκοντα or } { πενήντα }	fifty	πεντηκοστός	fiftieth
60	ξ' { ἑξήκοντα or } { ἑξήντα }	sixty	ἑξηκοστός	sixtieth

Cardinal.		Ordinal.	
70 ρ'	{ ἐβδομήκοντα or ἐβδομήντα }	seventy	ἐβδομηκοστός seventieth
80 π'	{ ὀγδοήκοντα or ὀγδοήντα }	eighty	ὀγδοηκοστός eightieth
90 ς'	{ ἐννεήκοντα or ἐννεήντα }	ninety	ἐννεηκοστός ninetieth
100 ρ'	ἐκατόν	one hundred	ἐκατοστός one hundredth
200 σ'	{ διακόσιοι, -αι(αις), -α }	two hundred	διακοσιοστός two hundredth
300 τ'	{ τριακόσιοι, -αι(αις), -α }	three hundred	τριακοσιοστός three hundredth
400 υ'	{ τετρακόσιοι, -αι(αις), -α }	four hundred	τετρακοσιοστός four hundredth
500 ϕ'	{ πεντακόσιοι, -αι(αις), -α }	five hundred	πεντακοσιοστός five hundredth
600 χ'	{ ἑξακόσιοι, -αι(αις), -α }	six hundred	ἑξακοσιοστός six hundredth
700 ψ'	{ ἑπτακόσιοι, -αι(αις), -α }	seven hundred	ἑπτακοσιοστός seven hundredth
800 ω'	{ ὀκτακόσιοι, -αι(αις), -α }	eight hundred	ὀκτακοσιοστός eight hundredth
900 θ'	{ ἐννεακόσιοι, -αι(αις), -α }	nine hundred	ἐννεακοσιοστός nine hundredth
1,000 α	χίλιοι, αι(αις), -α	one thousand	χλιοστός one thousandth
2,000 β	δύο χιλιάδες	two thousand	δισχλιοστός two thousandth
10,000 ι	δέκα χιλιάδες	ten thousand	{ δεκακισχλιοσ- τός } ten thousandth
50,000 χ	{ πενήκοντα χιλιάδες }	{ fifty thousand }	{ πενηκοντακισ- χλιοστός } fifty thousandth
100,000 ρ	{ ἐκατόν χιλιά- δες }	{ a hundred thousand }	{ ἐκατοντάκις χι- λιοστός } a hundred thou- sandth
1,000,000	{ ἑν ἑκατομμύ- ριον }	{ a million }	{ ἑκατομμυριο- στός } a millionth
2,000,000	δύο ἑκατομμύρια	two millions	{ δισεκατομμυρι- οστός } two millionth

In Greek the letters of the alphabet are used as figures.

The letters α-θ stand for the units, 1-9.

" ι-π " tens, 10-90.

" ρ-ω " hundreds, 100-900.

εἷς, τρεῖς, τέσσαρες, one, three, four, are declined as follows :

Nom.	<i>εἷς (ἕνας)</i>	<i>μία (μιά)</i>	<i>έν (ένα)</i>	<i>τρεῖς, τρία</i>	<i>τέσσαρες, τέσσαρα</i>
Gen.	<i>ένός</i>	<i>μιάς</i>	<i>ένός</i>	<i>τριών</i>	<i>τεσσάρων</i>
Dat.	<i>ένι</i>	<i>μιά</i>	<i>ένι</i>	<i>τρισι</i>	<i>τέσσαρσι</i>
Acc.	<i>ένα</i>	<i>μίον</i>	<i>έν (ένα).</i>	<i>τρεῖς, τρία.</i>	<i>τέσσαρες, τέσσαρα.</i>

διακόσιοι, -αι, -α; *χίλιοι, -αι, -α*, etc., are declined like the plural of an adjective of three terminations; *αἱ κεφαλαὶ διακοσίων ἀνθρώπων ἀπεκόπησαν*, the heads of two hundred men were cut off; *παρήγγειλε τρισχίλια ἀντίτυπα τοῦ βιβλίου*, he ordered three thousand copies of the book.

χιλιάς and *ἐκατομμύριον* are substantives and are followed in the written language by the Genitive: *Ἐκ. πέντε χιλιάδες στρατιωτῶν ἡχμαλωτίσθησαν*, five thousand soldiers were taken prisoners; *έν ἐκατομμύριον φράγκων*, a million francs. But in conversation they are used as adjectives: *τρεῖς χιλιάδες ἀνθρωποι*, 3000 men.

The numbers *εἷς, έν, ἑξ, ἐπτά, ἐκατόν*, take the rough breathing. Cp. Latin, *sex, septem, centum, simplex*. All others commencing with a vowel take the smooth.

§ 42. NUMERAL ADVERBS.

Numeral adverbs are generally formed by changing the termination of the Cardinal into *άκις*, but the first four numbers form an exception to this rule.

<i>ἅπαξ,</i>	once.	<i>πεντάκις,</i>	five times.
<i>δίς,</i>	twice.	<i>εἰκοσάκις,</i>	twenty times.
<i>τρίς,</i>	three times.	<i>ἐκατοντάκις,</i>	a hundred times.
<i>τετράκις,</i>	four times.	<i>χιλιάκις,</i>	a thousand times.

But in each of these batches there are nine figures and only eight letters, three letters which were originally in the alphabet but have fallen into disuse, are therefore made use of to supply the deficiency, viz.,

ς', Stigma or Vau = 6; *ϛ*', Koppa = 90; *Ϡ*', Sampi = 900.

When used to represent the figures from 1-900 these letters take an acute accent: to represent thousands they take a dash on the left side below the line.

Numeral adverbs are also expressed with the word *φορά*, (vulgar *βολά*, cf. Ital. *volta*), Acc. *φοράν*, Plur. *φοράς*, *φοραῖς*; Ex. *μίαν* or *μὰ(ν) φορά(ν)*, once; *δὺς φορές (φοραῖς)* twice; *τὸ εἶπα ἑκατὸ(ν) φοραῖς*, I said it a hundred times.

§ 43. PROPORTIONAL NUMBERS.

Proportional Numbers are formed from the Cardinal Numbers by changing the termination into *απλους*, *απλασιος*, but the first four numbers are formed from the Numeral Adverbs.

ἀπλοῦς, single.

διπλοῦς, *διπλάσιος*, double.

τριπλοῦς, *τριπλάσιος*, triple.

τετραπλοῦς, *τετραπλάσιος*, quadruple.

πενταπλοῦς, *πενταπλάσιος*, five fold.

εἰκοσαπλοῦς, *εἰκοσαπλάσιος*,
twenty fold.

ἑκατονταπλοῦς, *ἑκατονταπλάσιος*,
a hundred fold.

χιλιαπλοῦς, *χιλιαπλάσιος*, a
thousand fold.

§ 44. ABSTRACT NUMBERS.

Abstract Numbers are formed by changing the termination of the Ordinal Number to *ας* or *αδα*: *ας*,

ἡ μονάς (μονάδα), the unit, is formed from *μόνος*, alone, single.

αἱ μονάδες, the units.

ἡ δυάς or *δνάδα*, the couple.

αἱ δεκάδες, the tens.

αἱ ἑκατοντάδες, the hundreds.

ἡ δωδεκάς, *ἡ ντουζίνα*, the dozen, and *ἡ εικοσάς*, or *εἰκοσαρίδα*, the score.

§ 45. FRACTIONAL NUMBERS.

ἡμισυς, *ἡμίσεια*, *ἡμισυ* (vulgar *μισ-ός*, *-ή*, *-όν*), half. Ex. *ἡμισυς (μισὸς) χρόνος*, a half-year; *ἡμίσεια (μισή)*, *ώρα*, half an hour;

τὸ ἥμισυ (μισὸ) ἐνὸς χρόνου, μῆς ὥρας, the half of a year, of an hour. Μία ὥρα καὶ μισή, an hour and a half; ἐνάμισυς χρόνος, a year and a half, μιάμισυ ὥρα, an hour and a half.

The other Fractional Numbers are expressed by the definite Article and the neuter of the Ordinal Number, as,

τὸ τρίτον, the third.

ἡ δεκάτη, the tithe.

τὸ τέταρτον, the fourth.

δύο τρίτα, two thirds.

τὸ δέκατον, the tenth.

τρία τέταρτα, three fourths.

Ἡ συζήτησις διήρκεσε δύο ὥρας καὶ ἡμίσειαν,

The debate lasted two hours and a half.

ἀνὰ δύο or δύο-δύο, two by two
or by twos.

ἀνὰ τέσσαρες, by fours.

ἀνὰ εἷς, one by one.

Remarks.—Per Cent. is expressed by the Dative; as Five per cent. per annum, πέντε τοῖς ἑκατὸν κατ' ἔτος (τὸ ἔτος). The railway pays 8 per cent., ὁ σιδηρόδρομος πληρώνει ὀκτὼ τοῖς ἑκατόν.

§ 46. DATES.

To express a date the cardinal numbers are used, those that are declinable being put in the neuter, as—In 1879, εἰς τὰ χίλια ὀκτακόσια ἐβδομήκοντα ἑννέα. A longer form is also employed as—κατὰ τὸ χιλιοστὸν ὀκτακοσιοστὸν ἐβδομηκοστὸν ἑννα-
τον ἔτος.

In speaking of the time, the substantives ὥρα, hour, and λεπτόν, minute, are generally left out. Ex. :—

What o'clock is it?

Τί ὥρα εἶναι;

It is one, — two, — three
o'clock.

Εἶναι μία, δύο, τρεῖς, κ.τ.λ.

It is half-past five.

Εἶναι πέντε καὶ μισή.

It is a quarter-past seven.

Εἶναι ἑπτὰ καὶ τέταρτον.

It is five minutes to ten.

Εἶναι δέκα παρὰ πέντε (λεπτά).

At five o'clock.

Εἰς τὰς πέντε.

Before noon.

Πρὸ μεσημβρίας.

After noon.

Μετὰ μεσημβρίαν.

SEASONS.

The four seasons of the year, *αἱ τέσσαρες ὥραι τοῦ ἔτους.*

Spring, *ἡ ἀνοιξίς, τὸ ἔαρ.*

Autumn, *τὸ φθινόπωρον.*

Summer, *τὰ καλοκαίρι, τὸ θέρος.*

Winter, *ὁ χειμὼν.*

THE MONTHS.

January, *Ἰανουάριος.*

July, *Ἰούλιος.*

February, *Φεβρουάριος.*

August, *Αὐγουστος.*

March, *Μάρτιος.*

September, *Σεπτέμβριος.*

April, *Ἀπρίλιος.*

October, *Ὀκτώβριος.*

— May, *Μάϊος.*

November, *Νοέμβριος.*

June, *Ἰούνιος.*

December, *Δεκέμβριος.*

On the fifteenth of July, *Εἰς τὰς δεκαπέντε οἱ εἰς τὴν δεκάτην πέμπτην Ἰουλίου.*

THE DAYS OF THE WEEK.

Sunday, *Κυριακή.*

Thursday, *Πέμπτη.*

Monday, *Δευτέρα.*

Friday, *Παρασκευή.*

Tuesday, *Τρίτη.*

Saturday, *Σάββατον.*

Wednesday, *Τετάρτη.*

HOLIDAYS.

Christmas, *τὰ Χριστούγεννα.*

Good Friday, *ἡ Μεγάλη Παρασκευή.*

New Year's Day, *ἡ πρώτη τοῦ ἔτους, τὸ νέον ἔτος.*

Easter, *τὸ Πάσχα, ἡ Λαμπρά.*

Carnival, *αἱ ἀπόκριφ.*

The Holy Trinity, *ἡ ἁγία Τριάς.*

Lent, *ἡ (τεσ)σαρακοστή.*

St. George's Day, *(ἡ ἡμέρα) τοῦ ἁγίου Γεωργίου.*

Vocabulary.

the full moon, *ἡ πανσέληνος.*

the bathing, *τὸ λούεσθαι.*

in full leaf, *ἐντελῶς ἠνθισμένα.*

of the Protestants, *τῶν Διαμαρτυρομένων.*

on the thirteenth, *τὴν δεκάτην τρίτην.*

Exercise.

Tuesday is a day which the Greeks regard as unlucky.	Ἡ Τρίτη εἶναι ἡμέρα, τὴν ὅποιαν οἱ Ἕλληνες θεωροῦσιν ὡς ἀποφράδα.
Last Wednesday we went to Aegina.	Τὴν παρελθοῦσαν Τετάρτην ὑπήγαμεν εἰς τὴν Αἴγινα.
Next Saturday there will be a full-moon.	Τὸ ἐρχόμενον Σάββατον θὰ ᾖναι πανσέληνος.
At Athens all the Sundays of the Carnival are lively if the day is fine.	Εἰς τὰς Ἀθήνας διαίαι αἱ Κυριακαὶ τῶν ἀπόκρεω εἶναι ζωηραί, ἐὰν ἡ ἡμέρα ᾖναι ὥραία.
In Greece January is generally bright and fine.	Ὁ Ἰανουάριος ἐν Ἑλλάδι εἶναι συνήθως λαμπρὸς καὶ ὥραίος.
The trees are in full leaf by the middle of March.	Τὰ δένδρα εἶναι ἐντελῶς ἡνθισμένα κατὰ τὰ μέσα τοῦ Μαρτίου.
The Greek Easter is April 1-13 this year.	Τὸ Ἑλληνικὸν Πάσχα (Λαμπρὰ) τὸ ἔτος τοῦτο εἶναι τὴν 1-13 Ἀπριλίου.
Everybody in Athens spends May-day in the country.	Πάντες ἐν Ἀθήναις διέρχονται (διάγουσι) τὴν πρώτην Μαΐου εἰς τὴν ἐξοχὴν.
June, July, and August are intensely hot.	Ὁ Ἰούνιος, ὁ Ἰούλιος καὶ ὁ Αὐγουστος εἶναι σφοδρὰ θερμοί.
October and November are very pleasant.	Ὁ Ὀκτώβριος καὶ ὁ Νοέμβριος εἶναι πολὺ εὐχάριστοι.
The Protestant Church attracts many spectators at Christmas and Easter.	Ἡ ἐκκλησία τῶν Διαμαρτυρομένων προσελκύει πολλοὺς θεατὰς τὰ Χριστούγεννα καὶ τὸ Πάσχα.
It is not customary to consider Wednesday as a half-holiday.	Δὲν εἶναι συνήθεια νὰ θεωρῶσι τὸ ἀπόγευμα τῆς Τετάρτης ὡς σχολάσιμον.
He was born on July 11,	Ἐγεννήθη τὴν ἐνδεκάτην Ἰουνίου

1852, and died on April
21, 1874.

εἰς τὰ χίλια ὀκτακόσια πεν-
τήκοντα δύο (αὐτόν β') καὶ ἀπε-
βίωσε τὴν εἰκοστὴν πρώτην
'Απριλίου εἰς τὰ χίλια ὀκτα-
κόσια ἐβδομήκοντα τέσσαρα
(αὐτόν δ').

I shall go down by the half-
past two train. It is only
ten minutes to Phalerum
by rail, so that we can
come back to Athens by
the four o'clock train.

Θὰ κατέλθω διὰ τῆς ἀμαξοστοι-
χείας τῶν δύο καὶ ἡμισείας
μ. μ. Μεχρι Φαλήρου διὰ τοῦ
σιδηροδρόμου εἶναι μόνον δέκα
λεπτά, ὥστε δυνάμεθα νὰ ἐπα-
νέλθωμεν εἰς Ἀθήνας διὰ τῆς
ἀμαξοστοιχείας τῶν τεσσάρων
μ. μ.

§ 47. PRONOUNS.

The Pronouns may be divided into Substantive Pronouns,
and Adjective Pronouns.

Substantive pronouns are: 1. Personal, 2. Reflexive, 3. Re-
ciprocal.

Adjective Pronouns are: 4. Possessive, 5. Interrogative,
6. Demonstrative, 7. Relative, 8. Indefinite.

SUBSTANTIVE PRONOUNS.

§ 48. 1. Personal Pronouns.

First Person—'Εγώ, I.

	Singular.		Plural.
Nom.	ἐγώ		ἡμεῖς, ἐμεῖς
Gen.	ἐμοῦ—μου		ἡμῶν
Dat.	ἐμοί—μοι		ἡμῖν
Acc.	ἐμέ—μέ or ἐμένα		ἡμᾶς

Second Person—σύ, thou or you.

Singular.	Plural.
Nom. σὺ or ἐσὺ	ὕμεῖς, ἐσεῖς, σεῖς
Gen. σοῦ	ὕμων
Dat. σοὶ	ὕμιν } or σᾶς
Acc. σέ or ἐσένα	ὕμας }
Voc. σὺ or ἐσὺ	ὕμεῖς or σεῖς.

Third Person—αὐτός, αὐτή, αὐτό, he, she, it.

Singular.	Plural.
Nom. αὐτός, αὐτή, αὐτό	αὐτοί, αὐταί, αὐτά
Gen. αὐτοῦ—τοῦ, αὐτῆς—τῆς, αὐτοῦ—τοῦ	αὐτῶν—τῶν ¹
Dat. αὐτῷ, αὐτῇ, αὐτῷ	αὐτοῖς, αὐταῖς, αὐτοῖς
Acc. αὐτόν—τόν, αὐτήν—τήν, αὐτό—τό	αὐτούς—τούς, αὐτάς—τάς, αὐτά—τά.

§ 49. 2. *The Reflexive Pronoun.*

The reflexive pronoun is declined as follows:—

Ἐγὼ (σὺ—αὐτός—) ὁ ἴδιος.

Singular.	Plural.
Gen. τοῦ ἑαυτοῦ μου (σου, του)	τῶν ἑαυτῶν μας (σας, των)
Dat. (τῷ ἑαυτῷ)	(τοῖς ἑαυτοῖς)
Acc. τὸν ἑαυτόν μου (σου, του)	τοὺς ἑαυτούς μας (σας, των).

Ex. He went himself, ὑπῆγεν ὁ ἴδιος.

I hit myself on the arm, ἐκτύπησα τὸν ἑαυτόν μου εἰς τὸν βραχίονα.

§ 50. 3. *The Reciprocal Pronoun.*

ἀλλήλων, one another.

Plural.

Gen. ἀλλήλων

Dat. ἀλλήλοις—αις—οις

Acc. ἀλλήλους—as, ἀλληλα.

¹ It will be remembered that these short forms are enclitic, see § 12.

ADJECTIVE PRONOUNS.

§ 51. 4. *Possessive Pronouns.*

The Possessive Pronouns are formed by the Genitive (abbreviated form) of the Personal Pronouns, placed after the noun, and, if emphasis is to be expressed, by the addition of *ιδικός, ιδική, ιδικόν*, which answers to the English 'own.'

Ex. My horse, τὸ ἄλογόν μου.

Whose horse did you ride? *τίνος ἄλογον ἵππεύσατε;*

My own, τὸ *ιδικόν* μου.

How did you pay for it? *Πῶς ἐπληρώσατε δι' αὐτό;*

I paid for it with my own money, *ἐπλήρωσα μὲ τὰ *ιδικά* μου χρήματα.*

My garden, ὁ *κῆπος* μου, or, ὁ *ιδικός* μου *κῆπος*.

Our house, ἡ *οικία* μας, or, ἡ *ιδική* μας *οικία*.

Thy book, τὸ *βιβλίον* σου, or, τὸ *ιδικόν* σου *βιβλίον*.

Your hat, ὁ *πῆλος* σας, or, ὁ *ιδικός* σας *πῆλος*.

His letter, τὸ *γράμμα* του, or, τὸ *ιδικόν* του *γράμμα*.

Their ideas, αἱ *ιδέαι* των, or, αἱ *ιδεαί* των *ιδέαι*.

In writing, the Ancient Greek forms, *ἐμός, σός, ἡμέτερος, ὑμέτερος* are sometimes used.

Remark.—The article is used with Demonstrative and Possessive Pronouns, as—This good young man, *αὐτὸς ὁ καλὸς νέος*. Their possessions, *τὰ κτήματά των*.

§ 52. 5. *Interrogative Pronouns.*

Two Interrogative Pronouns are used in Modern Greek,

(a) *τίς, τί*, who, what (lit.).

(b) *ποιός, ποία, ποῖον*, who, what.

(a) *Tis, tí* is declined as follows :—

	Singular.	Plural.
Nom.	<i>tis, tí</i>	<i>τίνες, τίνα</i>
Gen.	<i>τίνος</i>	<i>τίνων</i>
Dat.	<i>τίνι</i>	<i>τίσι</i>
Acc.	<i>τίνα, τί</i>	<i>τίνας, τίνα.</i>

Ex. *διὰ τί* ; Why ? what for ?

τί λέγεις ; What do you say ?

The neuter *τί* is used with all genders and cases both in the Sing. and Plur. ; thus—

τί ὥρα εἶναι ; What o'clock is it ?

τί δάκρυα δὲν ἔχυσα ! How many tears have I not shed !

τί θρησκείας εἶναι ; Of what religion is he ?

(b) *Ποῖος, ποῖα, ποῖον* is declined regularly.

Ex. Who is it ? *τίς εἶναι* ; or, *ποῖος εἶναι* ;

It is I, *ἐγὼ εἶμαι*.

Whose book is this ? *τίνος εἶναι τὸ βιβλίον τοῦτο* ;

Who knocks ? *ποῖος κτυπᾷ* ;

Come in, *εἰσελθετε* (*ἐμπρός*).

Wait, *περιμένετε*.

πόσος, πόση, πόσον, how much, is declined regularly.

The following interrogative adverbs may perhaps be mentioned with advantage here.

πῶς ; How ?

ποῦ ; Where ? Whither ?

πόθεν ; ἀπὸ ποῦ ; Whence ?

πότε ; When ?

§ 53. 6. Demonstrative Pronouns.

There are two Demonstrative Pronouns, *οὗτος, αὕτη, τοῦτο*, this, and *ἐκεῖνος, η, ον*, that.

1. Οὗτος is declined as follows :—

Singular.	Plural.
Nom. οὗτος, αὕτη, τοῦτο	οὗτοι, αὗται, ταῦτα
Gen. τούτου, ταύτης, τούτου	τούτων
Dat. τούτῳ, ταύτῃ, τούτῳ	τούτοις, ταύταις, τούτοις
Acc. τούτον, ταύτην, τοῦτο	τούτους, ταύτας, ταῦτα.

2. Ἐκεῖνος is declined regularly.

§ 54. 7. Relative Pronouns.

There are two Relative, just as there are two Interrogative Pronouns, one used in literary style, the other in common language :—

(a) ὅστις, ἥτις, ὅ, τι, who, which (lit.).

(b) ὁποῖος, ὁποία, ὁποῖον, who, which (common).

a.	
Singular.	Plural.
Nom. ὅστις, ἥτις, ὅ, τι	οἵτινες, αἵτινες, ἅτινα
Gen. οὗτινος, ἡστινος, οὗτινος	ἑντινων
Dat. ᾧτινι, ἧτινι, ᾧτινι	οἷστίσι, αἰστίσι, οἷστίσι
Acc. ὅτινα, ἥτινα, ὅ, τι	οὓστινας, ἄστινας, ἅτινα.

b.	
Singular.	Plural.
Nom. ὁποῖος, ὁποία, ὁποῖον	ὁποῖοι, ὁποῖαι, ὁποῖα
Gen. ὁποῖου, ὁποίας, ὁποῖου	ὁποῖων
Dat. ὁποῖῳ, ὁποῖᾳ, ὁποῖῳ	ὁποῖοις, ὁποῖαις, ὁποῖοις
Acc. ὁποῖον, ὁποῖαν, ὁποῖον	ὁποῖους, ὁποῖας, ὁποῖα.

The Ancient Relative, ὅς, ἥ, ὅ, is used rarely even in writing.

The people use *ὁποῦ* and *ποῦ* for all cases of the Relative Pronoun.

Ex. The child that cries, τὸ παιδί ποῦ κλαίει. I received the book you sent me, ἔλαβα τὸ βιβλίον ποῦ μ' ἔστειλες.

2. Ὅστις, ἥτις, ὅ,τι { δῆποτε } whosoever, whatsoever,
 Ὅποῖος, ὅποία, ὅποιον
 are declined regularly as above.

Ex. Whoever does it will be punished, ὅστις δῆποτε or ὅποιος δῆποτε τὸ κάμνει θὰ τιμωρηθῇ. Come at whatever hour you like, ἐλθεῖ (ἔλα) εἰς ὅποιανδῆποτε ὥραν θέλεις.

3. Τόσος, η, ον, ας much.

Ὅσος, η, ον, ας.

Ex. I bring you as much money as you gave me, σὰς φέρω τόσα χρήματα ὅσα μοῦ ἐδώσατε.

§ 55. 8. Indefinite Pronouns.

1. Τίς, Interrogative, is accented with an acute and is paroxytone in the two-syllable cases throughout. Τίς, Indefinite, is accented on the last syllable and is enclitic. It is declined as follows:—

Singular.	Plural.
Nom. τίς τὶ	τινὲς τινὰ
Gen. τινὸς	τινῶν
Dat. τινὶ	τισὶ
Acc. τινὰ τὶ	τινὰς τινά.

Strengthened by the addition of *κἄν*:

κἄν τις, someone, anyone.

κάτι, something.

δός μοι (μου) κάτι τι νὰ φάγω, give me something to eat.

2. Ἄλλος, ἄλλη, ἄλλο, the other or next; ἕτερος, ἑτέρα, ἕτερον, the other of two, are declined regularly.

Ex. The other party, τὸ ἄλλο κόμμα.

Next month, τὸν ἄλλον μῆνα.

The one—the other, ὁ εἷς—ὁ ἕτερος.

3. Ὅλος, η, ον, all or every, is declined regularly.

Ex. All agreed, ὅλοι συνεφώνησαν.

4. Μερικοί, αἱ, ἄ, some, a few.

Ex. Some went away and some stayed, *μερικοί ἔφυγον καὶ μερικοί ἔμειναν.*

5. Κάποιος, α, ον, some one.

Ex. Some one told it me, *κάποιος μοί το εἶπε.*

6. Κάμποσος, η, ον, a good number, a good deal.

Ex. There were a good many people at the concert, *ἦτο κάμποσος κόσμος εἰς τὴν συναυλίαν.*

7. Τοιοῦτος, τοιαύτη, τοιοῦτον, such a one, is declined as follows :—

Singular.	Plural.
N. τοιοῦτος, τοιαύτη, τοιοῦτο(ν)	τοιοῦτοι, τοιαῦται, τοιαῦτα
G. τοιοῦτου, τοιαύτης, τοιοῦτου	τοιοῦτων
D. τοιοῦτῳ, τοιαύτῃ, τοιοῦτῳ	τοιοῦτοις, τοιαύταις, τοιοῦτοῖς
A. τοιοῦτον, τοιαύτην, τοιοῦτο(ν)	τοιοῦτους, τοιαύτας, τοιαῦτα.

The common form is *τέτοιος, τέτοια, τέτοιον*, declined regularly.

Ex. It is impossible to work with such tools, *εἶναι ἀδύνατον νὰ ἐργασθῇ τις μὲ τοιαῦτα* or *τέτοια ἐργαλεῖα.*

8. Ὁ ἴδιος, α, ον, } the same.
ὁ αὐτός, ἡ, ὅ, }

Ex. He died the same day, *ἀπέθανε τὴν ἰδίαν* or *τὴν αὐτὴν ἡμέραν.* Come at the same hour to-morrow, *ἐλθὲ τὴν ἰδίαν* or *τὴν αὐτὴν ὥραν αὔριον.* I went myself, *ὑπῆγα ὁ ἴδιος.*

9. Τίποτε, anything or nothing.

Ex. Have you bought anything? *Ἐγόρασας τίποτε* or *κάτι τι;* Nothing, *Τίποτε.*

10. Κανείς, καμμία, κανέν, nobody, supplies the place of οὐδεὶς, οὐδεμία, οὐδέν, in the common language. It is declined as follows :—

Singular.	
Nom.	<i>κανείς, καμμία, κανέν</i>
Gen.	<i>κανενός, καμμῆς, κανενός</i>
Acc.	<i>κανένα, καμμίαν, κανένα</i>

Ex. Is any one there? *εἶναι τις ἐκεῖ*; There is nobody, *δὲν εἶναι κανείς*.

11. *Καθεῖς, καθεμία, καθέν*, each, every, is the common form of *ἕκαστος*, *η*, *ον*. It is declined like *κανείς*.

Ex. Every one did as he wished, *ὁ καθείς (ἕκαστος) ἔκαμεν ὅπως ἤθελε*. He told it to each one, *τὸ εἶπεν εἰς τὸν καθένα*.

12. *Ὁ δεῖνα, ἡ δεῖνα, τὸ δεῖνα,* } such a one.
Ὁ τάδε, ἡ τάδε, τὸ τάδε, }

Ὁ τάδε and *ὁ δεῖνα* are not declined.

Ex. Give it to Mr. (name forgotten), *Δός το εἰς τὸν Κύριον δεῖνα*.

Vocabulary.

pleased (fem.), <i>ἡὐχαριστημένη</i>	they belong, <i>ἀνήκουσι</i> (<i>ἀνήκω</i>).
(<i>εὐχαριστοῦμαι</i>).	
lend (Imp.), <i>δάνεισον</i> (<i>δανείζω</i>).	I leave, <i>ἀφίνω</i> .
	they are wrong, <i>ἔχουσιν ἄδικον</i> .

Exercise.

Do not give me all the flowers; *Μή μου δώσης ὅλα (πάντα) τὰ λουλούδια, δός μου μόνον μερικά (ἔνια), δός τὰ ἄλλα εἰς τὴν ἀδελφὴν μου.*

Give me that book. *Δός μου ἐκεῖνο τὸ βιβλίον.*

Which one shall I give you? *Ποῖον νὰ σοὶ δώσω;*

Not this one, the other. *Ὁχι τοῦτο, τὸ ἄλλο.*

I have a horse of my own. *Ἔχω ἄλογον ἰδικόν μου.*

It is my turn to play. *Εἶναι ἡ σειρά μου νὰ παίξω.*

Lend me this. *Δάνεισόν μοι τοῦτο.*

A friend of mine gave it me. *Μοί το ἔδωκεν εἰς τῶν φίλων μου.*

Speak to her about it. *Ὅμιλησέ της (την) περὶ αὐτοῦ.*

This pencil is mine. *Τὸ μολυβδοκόνδυλον τοῦτο εἶναι ἰδικόν μου.*

Did anybody see you? *Σὰς εἶδε κανείς (τις);*

Nobody saw 'me, and I saw nobody.	Κανείς δὲν μὲ εἶδε, καὶ ἐγὼ δὲν εἶδον κανένα.
Are these your gloves?	Αὐτὰ εἶναι τὰ γάντια (χειρόκτια) σας;
Yes, they belong to me.	Μάλιστα, μοὶ ἀνήκουσι.
I leave something for you.	Ἀφίνω τι δι' ὑμᾶς.
Put each book in its place.	Βάλε ἕκαστον βιβλίον εἰς τὴν θέσιν του.
It is yours.	Εἶναι ἰδικόν σας.
Who called me?	Ποίος μ' ἐφώνασε;
Whose hat is this?	Τίνος εἶναι τὸ καπέλλον (ὁ πῦλος) τοῦτο;
What kind of man is he?	Ποίου εἴδους ἄνθρωπος εἶναι οὗτος;
What weather is it?	Τί καιρὸς εἶναι;
Anybody can do it.	Πᾶς τις δύναται νὰ τὸ κάμῃ.
Someone passed here a minute ago.	Κάποιος ἐπέρασεν ἀπ' ἐδῶ πρὸ ἐνὸς λεπτοῦ.
I should prefer something else.	Θὰ ἐπροτίμω (προετίμω) ἄλλο τι.

Vocabulary.

the mediation, ἡ μεσολάβησις.	for your sake, πρὸς χάριν σας.
shall you go; θὰ ὑπάγητε;	every day, καθ' ἑκάστην (ἡμέραν).
(ὑπάγω, present in use, πηγαίνω).	say it, εἰπέ το.

Exercise.

The neutral powers offered their mediation.	Αἱ οὐδέτεραι δυνάμεις προσέφερον τὴν μεσολάβησιν των.
She went there herself.	Ἐπῆγεν ἐκεῖ ἡ ἰδία.
I saw them fall.	Τοὺς εἶδον νὰ πέσωσι.
It was he who did it.	Αὐτὸς εἶναι ὅστις τὸ ἔκαμε.

There were a great many ladies at the ball.	Ἦσαν πλείσται κυρίαὶ εἰς τὸν χορόν.
I saw the man who beat the horse so cruelly.	Εἶδον τὸν ἄνθρωπον ὅστις ἐκτύπα τὸ ἄλογον τόσον σκληρῶς (ἀπανθρώπως).
Which way shall you go?	Ἀπὸ ποῖον δρόμον θὰ ὑπάγητε;
Some one has left his coat.	Κάποιος ἄφησε τὸ φόρεμά του.
I will do it for your sake.	Θὰ τὸ κάμω πρὸς χάριν σας.
I would not have done it for anybody else.	Δὲν θὰ τὸ ἔπραττον δι' ἄλλον τινά.
I want both.	Χρειάζομαι καὶ τὰ δύο (ἀμφότερα).
I go there every day.	Πηγαίνω ἐκεῖ καθ' ἐκάστην.
Give me as much as you can.	Δός μοι ὅσον δύνασαι περισσό- τερον.
He has as many as you.	Ἔχει τόσα ὅσα ὑμεῖς.
There are a good many children.	Ἕπάρχουσι κάμποσα παιδιά.
What is the matter with you?	Τί ἔχετε; (Ἀπὸ τί πάσχετε;)
Nothing, thanks.	Τίποτε, εὐχαριστῶ.
I never saw such a man.	Οὐδέποτε εἶδον τοιοῦτον ἄνθρωπον.

VERBS.

ῥήματα.

§ 56. THE VERB.

1. The Modern Greek Verb has two Voices (*διαθέσεις τοῦ ῥήματος*), the Active (*ἐνεργητικόν*) and the Passive (*παθητικόν*).

There is no Middle Voice; its place is supplied by the Passive, which is used with a Middle Sense. The only relic of the Middle is the Aor. Imp. Pass., *λύσον* for *λύθητι* (see under Aorist).

2. The Verb Finite has four Moods (*ἐγκλίσεις*); the Indicative (*ὀριστική*), the Subjunctive (*ὑποτακτική*), the Conditional (*ὑποθετική*), the Imperative (*προστακτική*).

3. The Verb Infinitive comprises the Infinitive (*ἀπαρέμφατον*) and the Participles (*μετοχαί*).

4. There are seven Tenses (*χρόνοι*): the Present (*ἐνεστώς*), Imperfect (*παράτατος*), First Future, Second Future (*μέλλων*), Aorist (*ἀόριστος*) (1st or 2nd), Perfect (*παρακείμενος* or *συντελικός*), and Pluperfect (*ὑπερσυντελικός*).

§ 57. There are two principal conjugations of the Greek Verb (1) in *ω*, where a connecting vowel joins the tense stem to the personal suffix (*λύ-ω* for *λυ-ο-μι*), and (2) in *μι*, where no such vowel is used.

Verbs in *ω* can be further subdivided into two classes:

(a) Uncontracted or Paroxytone Verbs.

(b) Contracted or Circumflex Verbs.

(a) Uncontracted or Paroxytone Verbs take the accent on the penult in the first person Singular Present Indicative Active (*λαμβάνω*, *εὑρίσκω*), and throw the accent back as far as the quantity of the last syllable will allow, throughout

the Conjugation (λαμβάνουσι, ἐλάμβανον). There are five exceptions to this rule, viz.: the Subjunctive, Infinitive, and Participle of the Aorist Passive, and the Perfect Participle Passive, and the oblique cases of the 2nd Aorist Part.: *Ex.* νὰ λυθῶ, λυθῆναι or λυθῇ, λυθείς, λελυμένος, τυχόντος.

(b) In the Present, Contracted Verbs take the accent on the contracted syllable, except the second Singular Imperative. It is circumflex, if in the uncontracted form the accent was on the first of the contracted vowels, if not, it is acute. *Ex.* φιλέετε, φιλείτε; φιλεῖτω, φιλείτω; φίλεε, φίλει.

In the uncontracted tenses the accentuation follows the same rules as in the uncontracted or paroxytone verbs.

§ 58. THE AUGMENT.

1. In the Indicative Mood there is a prefix to the Imperfect and Aorist. This prefix is called the Augment¹.

2. There are two kinds of Augment:

(a) The Syllabic, which prefixes ε- to verbs beginning with a consonant, as—

Present.	Imperfect.	Aorist.
γράφω, I write,	ἔγραφον	ἔγραψα.
λύω, I loose,	ἔλυνον,	ἔλυσα.

Note. θέλω takes ῥ instead of ε.

If the stem begins with ρ it is doubled after the ε, for example—

ρίπτω, I throw, ἔρριπτον, ἔρριψα.

(b) The Temporal (so called because it increases the length of the first syllable, but does not, like the Syllabic,

¹ The Augment was originally a word consisting of the letter α-. It is surmised that it was an Instrumental case of a Demonstrative Pronoun and meant 'there.' At first a separate word, it by degrees coalesced with the Verb.

increase the number of syllables) is employed with words commencing with a vowel or diphthong, as

Present.	Imperfect.	Aorist.
ἀρχίζω, I begin,	ἤρχιζον,	ἤρχισα.

3. The rules respecting the change of vowel or diphthong are as follows :

	Present.	Imperfect.
α changes to η,	ἀλλάσσω, I change,	ἠλλασσον.
ε „ η,	ἔρχομαι, I come,	ἤρχόμην.
ε sometimes to ει,	ἔχω, I have,	εἶχον.
αι changes to η,	αἰσθάνομαι, I feel,	ἤσθανόμην.
αυ „ ην,	αὐξάνω, I increase,	ἠύξανον.
ευ „ ην,	εὐκαιρῶ, I have time,	ἠυκαίρουν.
ο „ ω,	ὁμιλῶ, I speak,	ὠμίλουν.
οι „ ω,	οἰκτείρω, I pity,	ᾠκτειρον.

ι, υ, become ῑ, ῡ. This has no effect on the modern pronunciation.

ου, ει, and the long vowels do not change.

4. Verbs compounded of Nouns take the Augment at the beginning ; as, οἰκοδομῶ, I build a house, ᾠκοδόμουν.

5. Verbs compounded with Prepositions take the Augment between the Preposition and the Verb ; as, περιμένω, I await, περιέμενον ; but in the vernacular the Augment is often placed before the Preposition ; as, ἐπερίμενον.

6. Verbs of more than two syllables, or beginning with a vowel, do not in the vernacular take an Augment.

§ 59. REDUPLICATION.

1. In Modern Greek the Reduplication is only found in the Perfect Participle Passive. (See § 69.)

2. Reduplication is used in Verbs beginning with a single

consonant, or with a mute followed by a liquid; as, λύω, λελυμένος; γράφω, γεγραμμένος.

3. Verbs beginning with a double consonant, a vowel, or ρ, take the Augment instead of the Reduplication.

4. Verbs beginning with an aspirated consonant take the corresponding hard consonant in the Reduplication.

5. Verbs compounded with Prepositions take the Reduplication after the Preposition: in the spoken language these Verbs do not take a Reduplication.

§ 60. AUXILIARY VERBS.

1. There are three Auxiliary Verbs in Modern Greek, viz., ἔχω, I have; εἶμαι, I am; θέλω, I wish or will.

2. All the tenses are given below, but the Present and Imperfect only are used in the Conjugation of other Verbs.

3. ἔχω is used in the Perfect and Pluperfect; εἶμαι in the Perfect Passive; θέλω in the Second Forms of the First and Second Futures.

They are conjugated as follows:—

§ 61. ἔχω, I have.

ACTIVE VOICE.

Indicative Mood.

Present Tense.

Sing.	ἔχω	Plur.	ἔχομεν
	ἔχεις		ἔχετε
	ἔχει		ἔχουσι (ἔχουν).

Imperfect.

Sing.	εἶχον (εἶχα)	Plur.	εἶχομεν (εἶχαμεν)
	εἶχες		εἶχετε
	εἶχε		εἶχον (εἶχαν).

First Future.

Sing.	θὰ ἔχω ¹	Plur.	θὰ ἔχωμεν
	θὰ ἔχης		θὰ ἔχητε
	θὰ ἔχη		θὰ ἔχωσι (θὰ ἔχουν).

or

Sing.	θέλω ἔχει ²	Plur.	θέλομεν ἔχει
	θέλεις ἔχει		θέλετε ἔχει
	θέλει ἔχει		θέλουσιν ἔχει.

The Verb ἔχω is defective: λαβον is used as the Aorist, and θὰ λάβω as the Second Future, from the Verb λαμβάνω, I take or receive.

Subjunctive Mood.*Present.*

Sing.	νὰ ἔχω	Plur.	νὰ ἔχωμεν
	νὰ ἔχης		νὰ ἔχητε
	νὰ ἔχη		νὰ ἔχωσι (νὰ ἔχουν).

Conditional Mood.*Present and Imperfect.*

Sing.	θὰ εἶχον	Plur.	θὰ εἶχομεν
	θὰ εἶχες		θὰ εἶχετε
	θὰ εἶχε		θὰ εἶχον.

Sing.	ἤθελον ἔχει	Plur.	ἤθέλομεν ἔχει
	ἤθελες ἔχει		ἤθέλετε ἔχει
	ἤθελε ἔχει		ἤθελον ἔχει.

¹ Contraction of θέλω νὰ ἔχω, I wish to have. See p. 79.

² ἔχει (sc. ἔχειν) is the infinitive. The expression is precisely similar to the English 'I will have,' where 'have' is an infinitive of which we have lost the sign. The similarity of this part of Modern Greek Grammar to English is very remarkable.

Imperative Mood.*Present.*

Sing.	ἔχε ἀσ ἔχῃ	Plur.	ἔχετε ἀσ ἔχωσι (ἔχουν).
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Infinitive Mood.

ἔχειν, usually written ἔχει.

*Participle Present.***Singular.**

M.	F.	N.
Nom. ἔχων (ἔχοντας)	ἔχουσα (See λύω.)	ἔχον, etc.

*Aorist.***Singular.**

M.	F.	N.
Nom. λαβών	λαβοῦσα (See λύω.)	λαβόν, etc.

§ 62. Εἶμαι, I am.

Indicative Mood.*Present.*

Sing.	εἶμαι εἶσαι εἶναι or εἶνε ¹	Plur.	εἶμεθα εἶσθε εἶναι or εἶνε.
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¹ The Third Person Singular and Plural can be written either εἶναι or εἶνε. The oldest form of this word is ἐντί, which appears in the Doric dialect for both numbers. In classical Greek it is written εἶνε.

Imperfect.

Sing.	ἤμην (ἤμουν)	Plur.	ἤμεθα
	ἤσο (ἤσουν)		ἤσθε
	ἦτο		ἦσαν (ἦταν).

First Future.

Sing.	θὰ ἦμαι	Plur.	θὰ ἦμεθα
	θὰ ἦσαι		θὰ ἦσθε
	θὰ ἦναι		θὰ ἦναι.

or θέλω εἶσθαι, etc.

The verb εἶμαι is defective. The aorist and second future are taken from ὑπάρχω, I am or exist, and γίνομαι, I become.

Ex.

ὑπῆρξα, or ἔγεινα, I have been. | θὰ γείνω, I shall be or become.

Subjunctive Mood.*Present.*

Sing.	νὰ ἦμαι	Plur.	νὰ ἦμεθα
	νὰ ἦσαι		νὰ ἦσθε
	νὰ ἦναι or ἦνε		νὰ ἦναι or ἦνε.

Conditional Mood.*Present and Imperfect.*

Sing.	θὰ ἤμην	Plur.	θὰ ἤμεθα
	θὰ ἤσο		θὰ ἤσθε
	θὰ ἦτο		θὰ ἦσαν.

or ἤθελον εἶσθαι, etc.

in such phrases as οὐκ ἔνι, ἔνιοι for ἐστὶν εἰ. It is not unlikely (says Mr. Geldart) that it was the vulgar word in regular use for ἐντί or ἐστί, though known to literature only in such short phrases as the above. In the Acts of the Council of Constantinople (536 A.D.) we find ἐνι used simply for ἐστί, 'Τὶς ἐνι Νεστόριος;' In Ptochoprodromus, the first Romaic writer, we get ἔνε, and soon afterwards the present form εἶναι or εἶνε. It is to be remarked that εἶμαι presents the appearance of a verb in the Middle Voice.

Imperative Mood.*Present.*

Sing.	ἔσο	Plur.	ἔσπε
	ἄς ἦναι		ἄς ἦναι.

Infinitive Mood.

εἶναι or εἶναι.

Participle Present.

	Masc.	Fem.	Neut.
Nom.	ὢν (ὄντας)	οὔσα	ὄν, etc.

§ 63. **Θέλω**, I wish or will.**ACTIVE VOICE.****Indicative Mood.***Present.*

Sing.	θέλω	Plur.	θέλωμεν
	θέλεις		θέλετε
	θέλει		θέλουσι (θέλουν).

Imperfect.

Sing.	ἤθελον (ἤθελα)	Plur.	ἠθέλωμεν (ἠθέλαμεν)
	ἤθελες		ἠθέλετε
	ἤθελε		ἠθέλων (ἠθέλαν).

First Future.

Sing.	θὰ θέλω	Plur.	θὰ θέλωμεν
	θὰ θέλῃς		θὰ θέλῃτε
	θὰ θέλῃ		θὰ θέλωσι (θὰ θέλουν).

Aorist.

Sing.	ἠθέλησα	Plur.	ἠθέλησαμεν
	ἠθέλησας		ἠθέλησατε
	ἠθέλησε		ἠθέλησαν.

Second Future.

Sing.	θα θελήσω	Plur.	θα θελήσωμεν
	θα θελήσης		θα θελήσητε
	θα θελήσῃ		θα θελήσωσι.

Subjunctive Mood.*Present.*

Sing.	να θέλω	Plur.	να θέλωμεν
	να θέλῃς		να θέλητε
	να θέλῃ		να θέλωσι (να θέλουν).

Aorist.

Sing.	να θελήσω	Plur.	να θελήσωμεν
	να θελήσης		να θελήσητε
	να θελήσῃ		να θελήσωσι (να θελήσουν).

Conditional Mood.*Present and Imperfect.*

Sing.	θα ἦθελον	Plur.	θα ἠθέλομεν
	θα ἦθελες		θα ἠθέλετε
	θα ἦθελε		θα ἦθελον.

Imperative Mood.*Present.*

Sing.	θέλε	Plur.	θέλετε
	ἄς θέλῃ		ἄς θέλωσι (ἄς θέλουν).

Infinitive Mood.*Present.*

θέλειν or θέλει.

Aorist.

θελῆσαι.

*Participles Present.***Singular.**

	Masc.	Fem.	Neut.
Nom.	θέλων (θέλοντας)	θέλουσα	θέλον, etc.

*Aorist.***Singular.**

Nom.	τελήςας	τελήσασα	τελῆσαν.
(Declined like πᾶς, πᾶσα, πᾶν.)			

§ 64. EXAMPLE OF AN UNCONTRACTED VERB. λύω, I loose.

ACTIVE VOICE.—VERB FINITE.				
Indicative.		Subjunctive.	Conditional.	Imperative.
Present.	S. λύω λύεις λύει	νὰ λύω νὰ λύῃς νὰ λύῃ	θὰ ἔλυον ³ (θὰ ἔλυναι) θὰ ἔλυνες θὰ ἔλυε θὰ ἐλύμεν θὰ ἐλύετε θὰ ἔλυον or ᾗθελον λύει ⁴ ᾗθελες λύει ᾗθελε λύει ᾗθελομεν λύει ᾗθελετε λύει ᾗθελον λύει	λύε ᾗς λύῃ
	P. λύομεν (λύομε(ν)) λύετε λύουσι* (λύουν)	νὰ λύομεν (λύομε(ν)) νὰ λύῃτε νὰ λύουσι (λύουν)		λύετε ᾗς λύουσι (ᾗς λύουν)
Imperfect.	S. ἔλυον (ἐλυναι) ἔλυνες ἔλυε			
	P. ἐλύομεν (ἐλύαμεν)) ἐλύετε ἐλυον (ἐλυναν)			
First Future.		2nd Form of 1st Future. θέλω λύει ² θέλεις λύει θέλει λύει θέλομεν λύει θέλετε λύει θέλουσι λύει		
		S. θὰ λύω ¹ θὰ λύῃς θὰ λύῃ P. θὰ λύομεν θὰ λύῃτε θὰ λύουσι		

¹ The Present Subjunctive but with θὰ instead of νὰ.² Compounded of the Present Indicative of θέλω and the Present Infinitive of λύω.³ The Imperfect of λύω preceded by θὰ.⁴ The Imperfect of θέλω followed by the Present Infinitive of λύω.

* An ν ἐφέλυσσικόν can be added to all the Third Persons Plural in σι, λύουσιν, κ.τ.λ.

Indicative.		Subjunctive.		Conditional.	Imperative.
Aorist.					
S. ἔλυσα ἐλύσας (ἐλύσας) ἔλυσε P. ἐλύσαμεν ἐλύσατε (ἐλύσατε) ἔλυσαν		νὰ λύσω νὰ λύσῃς νὰ λύσῃ νὰ λύσωμεν νὰ λύσητε νὰ λύσωσι (νὰ λύσουν)		ἤβελον λύσει, etc. The Imperfect of <i>θίλω</i> with Aor. Infin. of <i>λύω</i> .	λύσον (λύσε) ἄς λύσῃ λύσετε ἄς λύσωσι (ἄς λύσουν)
S. θὰ λύσω θὰ λύσῃς θὰ λύσῃ P. θὰ λύσωμεν θὰ λύσητε θὰ λύσωσι	Like the Aorist Subj. but with ἄς instead of νὰ.	2nd Form of 2nd Future. θελῶ λύσει θέλεις λύσει θέλει λύσει θέλομεν λύσει θέλετε λύσει θέλουσι (θέλουν) λύσει			
S. ἔχω λύσει ἔχεις λύσει ἔχει λύσει P. ἔχομεν λύσει ἔχετε λύσει ἔχουσι (ἔχουν) λύσει		(In High Style.) λέλυκα λέλυκας λέλυκε λελύκαμεν λελύκατε λελύκασι			
S. εἶχον λύσει εἶχες λύσει εἶχε λύσει P. εἶχομεν λύσει εἶχετε λύσει εἶχον (εἶχαν) λύσει				The Pluperfect of <i>λύω</i> , preceded by ἄς.	

PASSIVE VOICE.—VERB FINITE.				
	Indicative.	Subjunctive.	Conditional.	Imperative.
Present.	S. λύομαι λύεσαι λύεται P. { λυόμεθα (λυόμεθα, λυόμασθε) λύεσθε λύονται (λύονται)	νὰ λύωμαι νὰ λύῃ (νὰ λύῃσαι, νὰ λύεσαι) νὰ λύῃται νὰ λυώμεθα νὰ λύῃσθε νὰ λύωνται	θὰ ἐλύμην ¹ θὰ ἐλύου θὰ ἐλύετο θὰ ἐλυόμεθα θὰ ἐλύεσθε θὰ ἐλύοντο or ἤθελον λύεσθαι ² ἤθελες λύεσθαι ἤθελε λύεσθαι ἤθελομεν λύεσθαι ἤθέλετε λύεσθαι ἤθελον λύεσθαι	λύου ὡς λύῃται λύεσθε ὡς λύωνται
Imperfect.	S. ἐλύμην ἐλύου (ἐλύετο) ἐλύετο P. ἐλυόμεθα ἐλύεσθε ἐλύοντο (ἐλύοντο)			
First Future.	S. θὰ λύωμαι ¹ (λυθήσομαι) θὰ λύῃ (λυθήσῃ) θὰ λύῃται (λυθήσεται) P. θὰ λυώμεθα (λυθήσόμεθα) θὰ λύῃσθε (λυθήσεσθε) θὰ λύονται (λυθήσονται)	or θέλω λύεσθαι, κ.τ.λ.		

¹ The Present Subjunctive, but with θὰ instead of νὰ.² The Imperfect Indic. Pass. of λύω preceded by θὰ.³ The Imperfect of θέλω with the Present Infinitive Passive of λύω.

Aorist.	Indicative.	Subjunctive.	Conditional.	Imperative.
	S. ἐλύθην (ἐλύθηκα) ἐλύθης (ἐλύθηκες) ἐλύθη (ἐλύθηκε) P. ἐλύθημεν (ἐλυθήκαμεν) ἐλύθητε (ἐλυθήκατε) ἐλύθησαν (ἐλύθηκαν)	νὰ λυθῶ νὰ λυθῆς νὰ λυθῇ νὰ λυθῶμεν νὰ λυθῆτε νὰ λυθῶσι (νὰ λυθοῦν)	ἤθελον λυθῇ, etc. The Imperfect of θέλω with the Aorist. Infinitive Passive of λύω.	λύσου (λύθητι) ἄς λυθῇ λυθῆτε ἄς λυθῶσι (ἄς λυθοῦν)
Second Future.	S. θὰ λυθῶ ¹ θὰ λυθῆς θὰ λυθῇ P. θὰ λυθῶμεν θὰ λυθῆτε θὰ λυθῶσι	2nd Form of 2nd Future. θέλω λυθῇ ² θέλεις λυθῇ θέλει λυθῇ θέλομεν λυθῇ θέλετε λυθῇ θέλουσι λυθῇ		
Perfect.	S. ἔχω λυθῇ ³ ἔχεις λυθῇ ἔχει λυθῇ P. ἔχομεν λυθῇ ἔχετε λυθῇ ἔχουσι λυθῇ	εἶμαι λελυμένος εἶσαι λελυμένος εἶναι λελυμένος εἶμεθα λελυμένοι εἰσθε λελυμένοι εἶναι λελυμένοι or εἶναι λελυμένοι or εἶμεθα λελυμένοι εἰσθε λελυμένοι εἶναι λελυμένοι	λέλυνται λέλυσαι λέλυσται λελύμεθα λέλυσθε λέλυνται	

¹ The Aorist Subjunctive, but with *θα* instead of *νὰ*.² The Present Indicative of *θέλω* with the Aorist Infinitive Passive of *λύω*.³ The Present Indicative of *έχω* with the Aorist Infinitive Passive of *λύω*.

Indicative.		Subjunctive.	Conditional.	Imperative.
Pluperfect.	S. εἶχον λυθῇ ¹ εἶχες λυθῇ εἶχε λυθῇ	ἤμην λελυμένος, etc.	θα εἶχον λυθῇ, etc. The Pluperfect, preceded by by θα, or	
	P. εἶχομεν λυθῇ εἶχετε λυθῇ εἶχον λυθῇ	or	θα ἤμην λελυμένος, etc.	
VERB INFINITIVE.				
Infinitive.		Participles.		
Present: λύεσθαι.		Present.		
Aorist: λυθῆναι or λυθῇ.		M. N. λυόμενος G. λυομένου	N. N. λυόμενον G. λυομένης λυομένου, etc.	Aorist. F. N. λυθείσα λυθείσης λυθέντος, etc.
		Perfect.		
		N. λελυμένος G. λελυμένου	N. λελυμένον G. λελυμένης λελυμένου, etc.	Future (literary). N. λυθησόμενος G. λυθησόμενου λυθησόμενης λυθησόμενου, etc.

¹ The Imperfect Indicative of ἔχω with the Aorist Infinitive Passive of λύω, or ἤμην λελυμένος, etc.

§ 65. OBSERVATIONS ON THE TENSES, AND ON THE
FORMATION OF THE STEM. THE PRESENT.

The Tenses of Verbs are formed from the Root or the Present Stem.

The Present Stem is itself formed from the Root by—

1. Lengthening the Vowel or changing it into a Diphthong ; as,

Root.	Present Stem.
τραγ	τρώγ-ω, I eat.
φνγ	φεύγ-ω, I flee.

2. By strengthening the characteristic letter ; as,

τυπ	τύπτ-ω, I strike.
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3. By inserting a syllable between the Root and the termination ; and at the same time in many cases strengthening the Root ; as,

ευρ	εύρ-ισκ-ω, I find.
λαβ	λαμβ-άν-ω, I receive.

4. By prefixing a Reduplication to the Root ; as,

θε	τί-θη-μι (Mod. θέτω), I place.
----	--------------------------------

5. The Present Stem is sometimes the same as the Root, as in λύ-ω, λέγ-ω.

6. The peculiar forms of the vernacular in the Present are—λύουμε(ν) for λύομεν, λύνουν(ε) for λύνουσι ; and in the Passive, λύεσαι for λύη, λνόμεσθα, λνόμεσθε for λνόμεθα, and λύνονται for λύνται. Some of these forms are certainly archaisms, which have been preserved in the vernacular, while they have died out from the cultivated language.

7. The final ν of the Present Infinitive is generally dropped ; as, θέλω λύει, for θέλω λύειν.

8. The Present Subjunctive changes the ε, ει, ο, ου of the

Indicative into η , η , ω : in all other respects the Subjunctive and Indicative terminations are identical; as,

Indicative.	Subjunctive.
λύει,	νὰ λύῃ.
λύετε,	νὰ λύητε.
λύομεν,	νὰ λύωμεν.

9. The Present Participle Active is formed by adding ν to the Present Stem; as, λύω, λύων (originally λύοντς, consonants dropped, vowel lengthened by compensation). In the Passive it is formed by changing $\muαι$ to $\μενος$; as, λύομαι, λυόμενος. The Participles are declined regularly.

§ 66. THE IMPERFECT.

1. The Imperfect only exists in the Indicative. It is formed from the Present by adding the Augment and changing the termination ω to $\nuν$ in the Active, and -ομαι to -όμενν in the Passive. The vernacular changes the -ονν to -α , as $\epsilon\lambda\nu\alpha$ for $\epsilon\lambda\nu\text{ονν}$, and -όμενν to -ουμουνν , as $(\epsilon)\lambda\acute{\upsilon}\sigma\text{ουμουνν}$ for $\epsilon\lambda\acute{\upsilon}\delta\text{όμενν}$.

2. In uncontracted verbs the accent is thrown back to the antepenultimate in the Imperfect Active; as, βλέπω, ἔβλεπον; λύω, ἔλυον.

§ 67. THE AORIST.

1. Modern Greek has retained both the First and Second Aorist, but in no one verb are both forms in use.

2. The First Aorist is generally employed. The following verbs are the chief exceptions, and employ the Second Aorist:—

Pres.	Aor.
φεύγω, to flee,	ἔφυγον.
εὕρισκω, to find,	ἤνυρον (εὕρον).
λέγω, to say,	εἶπον.
τυγχάνω, to happen,	ἔτυχον.
τρώγω, to eat,	ἔφαγον.

Pres.	Aor.
πίνω, to drink,	ἔπιον.
ἔρχομαι, to come,	ἦλθον.
λαμβάνω, to take,	ἔλαβον.
βάλλω, to place,	ἔβαλον.
τρέχω, to run,	ἔδραμον.
βλέπω, to see,	εἶδον.
ἀποθνήσκω, to die,	ἀπέθανον.

The common language joins a First Aorist termination to a Second Aorist stem, as, *εἶπα*, I said, for *εἶπον*.

3. In the Indicative the Second Aorist has the same terminations as the Imperfect ; in the other moods as the Present, with the following exceptions :—

(a) The Infinitive is accented with a circumflex, as *εἰπεῖν*.

(b) The Second Singular Imperative of *ἔρχομαι*, *εὐρίσκω*, *λέγω* is accented on the last syllable, as, *εἰπέ*.

4. The Second Aorist Passive is formed from the Active by changing *ον* into *ην*.

5. The First Aorist Active is formed from the True Stem by prefixing the Augment, and adding *-σα*, as, *λυ*, *ἔλυσα* ; *τυπ*, *ἔτυψα*. The First Aorist Passive from the First Aorist Active by changing *-σα* into *-θην*.

6. The Greeks avoid such combinations as *θσ*, etc. ; the *σ* of the First Aor. Act. therefore coalesces with and modifies the preceding consonant in the following ways. The *θ* of the Aor. Pass. likewise changes a foregoing tenuis into an aspirate—a dental into a sibilant. Thus if the Root ends in—

β, *π*, *φ*, the First Aor. Act. and Pass. end in *ψα* and *φθην*.

γ, *κ*, *χ*, " " " *ξα* and *χθην*.

δ, *θ*, *τ*, *ρ*, " " " *σα* and *σθην*.

ττ, *σσ*, " " " *σα* or *ξα* and *χθην*.

(For Contracted Verbs see § 71.)

Ex.	First Aor. Act.	Pass.
τρίβω, to rub,	ἔτριψα,	ἐτρίφθην.
συνάγω, to collect,	ἐσύναξα,	ἐσυνάχθην.
καταπειθω, to persuade,	κατέπεισα,	(ἐ)καταπέισθην.
τάσσω, to arrange,	ἔταξα,	ἐτάχθην.
πλέκω, to weave,	ἔπλεξα,	ἐπλέχθην.

7. The Aorist of Liquid Verbs does not end in -σα, but -α; while the vowel of the stem is lengthened as follows:—
 ᾱ, αι=ā; ε=ει; ι=ī; υ=ū; as, στέλλω, to send, ἔστειλα.

8. Liquids which have αι, ει, λλ, in the stem throw away the second of these letters in the Aorist, as μαραίνω, to wither, ἐμάρανα; βάλλω, to put, ἔβαλα.

9. If ε occurs in the stem of a monosyllabic liquid, it is changed to α in the Aorist Passive, as, στέλλω, ἐστάλην.

10. The vernacular uses ἔλυσες, ἐλύσετε, for ἔλυσας, ἐλύσατε, and ἐλύθηκα, κ.τ.λ. (perhaps a vestige of the Perfect), for ἐλύθην, κ.τ.λ.

11. The Aorist Subjunctive is formed from the Aorist Indicative by dropping the Augment and by changing the termination α into ω in the Active, and ην into ω in the Passive. The second and third persons singular take an *eota subscript* in both voices.

12. The Aorist Imperative Active is formed from the Aorist Indicative by dropping the Augment, and changing α into ον (high style) and ε (common): ἔλυσα, λύσον, or λύσε. In the Passive the vernacular uses λύσου for λύθητι. This form is the classical Aorist Imperative Middle of verbs in -μι. Compare ἴστασο with the modern forms στάσου, δέξου.

13. The Aorist Infinitive Active is formed from the Indicative by dropping the Augment and changing the termination α into αι, as, ἔλυσα, λύσαι. But when the Aorist Infinitive is used with the auxiliary verbs, ἔχω, θέλω, it is written ει instead of αι, as θέλω λύσει, ἔχω λύσει.

14. The Aorist Infinitive Passive is formed by dropping

the Augment and changing *θην* into *θῆναι* (lit.) or *θῆ* (common), as, *ελύθην*, *λυθῆναι*, or *λυθῆ*.

15. The Aorist Participle Active is formed from the Indicative by dropping the Augment, and changing *α* into *ας*, as, *ἔλυσα*, *λύσας*. It is declined regularly, like *πᾶς*, *πᾶσα*, *πᾶν*.

16. In the Passive the Participle is formed by dropping the Augment and changing *θην* into *θείς*, with accent on the last.

17. In the higher style an Aorist Middle is sometimes, though rarely used. It bears an active (reflexive) meaning. It is formed from the active by changing *-α* into *-άμην* and in the participle into *-άμενος*. Ex. *ἔλυσ-άμην*, *-ω*, *-ατο*; *-άμεθα*, *-ασθε*, *-αντο*; partic. *λυσάμενος*; thus *ἐκρυσάμην*, *κρυσάμενος*, etc.

§ 68. THE FUTURE.

1. The Ancient Form of the Future is very rarely used; it may be considered as lost, and is replaced by compounded tenses.

2. There are two Futures in Modern Greek:

(a) The First (or Imperfect) Future (*Μέλλων παρατατικός*).

(b) The Second (or Perfect) Future (*Μέλλων συντελικός*).

(a) The First Future, expressing a continued or repeated action, is formed by *θά* (see § 67, 5) and the Present Subjunctive; or by *θέλω* and the Present Infinitive, as,

θά πηγαίνω καθ' ἐκάστην (κάθε ἡμέραν), I shall go every day.

θέλω περιπατεῖ¹ κάθε πρωί, I will walk every morning.

¹ The usual method is to form the Future from the Present and the First Aorist from the Future. But in Modern Greek the Ancient Future has been lost. The Second Future, which might be mistaken for it, is nothing but the Aorist Subjunctive preceded by *θά*. *θά* is perhaps a contraction of *θέλει ἵνα*. Thus *θέλει ἵνα = θέλει νά = θέ νά = θά*. Other writers maintain that this contraction is quite without analogy, and regard *θά* as a particle or a fragment of *τάχα*. Mr. Geldart thinks that we have this very particle *θέ* or *θά* in the optative interjection *εἴθε* and *αἶθε*: *εἴθε ἔλθοι* is in Modern Greek *εἴθε νά ἔλθῃ*, which might also be written *εἰ θέ νά ἔλθῃ*. He is the more inclined to regard *θά* as a simple particle, because its use with the Subjunctive corresponds to the use of *κε* in Homer with the same word, while its employment

(b) The Second Future is used when reference is made to an action to be performed once, without prolongation or repetition, and is formed by *θά* and the Aorist Subjunctive, or by *θέλω* and the Aorist Infinitive, as,

θά ὑπάγω σήμερον, I shall go to-day.

θέλω περιπατήσῃ¹ ἀπόψε, I will walk this evening.

3. In the Passive the two Futures are compounded in precisely the same way as in the Active.

§ 69. THE PERFECT AND PLUPERFECT.

1. The Ancient Form of the Perfect is found only in the Participle Passive, which is formed from the Aorist Indicative Passive by changing *θην* into *μένος*, and the Augment into the Reduplication, as, *ἐκλήθην*, *κεκλημένος* (accent on penultimate).

2. The Modern Perfect is formed by the Present of *ἔχω* and the Aorist Infinitive (both in the Active and Passive), *ἔχω λύσει*, *ἔχω λυθῇ*. Some writers assert that *λύσει*, *λυθῇ* are mutilated forms of the Aorist Participle, and that the origin of this tense is to be founded in phrases like the following:—*δουλώσας ἔχεις* (Herodotus); *θαυμάσας ἔχω* (Sophocles). A second form of the Perfect Passive is formed by the Perfect Participle Passive and the Present of *εἶμαι*, as, *λελυμένος εἶμαι*. The Perfect Active is occasionally formed in a similar way, as, *ἔχω λελυμένον*, *-ην*, *-ον*, *-ους*, *-ας*, *-α*.

Ex. *ἔχω (γε) γραμμένην τὴν ἐπιστολήν*, I have written the letter.

with the Imperfect, as, *θὰ ἐπεθύμουν*, answers precisely to the classical *ἐπεθύμουν ἄν*.

¹ The Second Form of both Futures is frequently written with an *η* instead of *ει*, as, *θέλω πηγαίνῃ*, *θέλω ὑπάγῃ*. This is done on the supposition that the word is in reality the third person of the Subjunctive, and that *νά* has been elided. It also supposes that the form of the third person singular has come to be used for all the persons, singular and plural. Ex. Original Form, *θέλει νὰ πηγαίῃ*; Modern, *θέλει πηγαίῃ*; *θέλω*, *-εις*, *-ει*, etc., *πηγαίῃ*.

3. The Pluperfect is formed with the Imperfect of *ἔχω*, as the Perfect is formed with the Present, as, *εἶχον λύσει*; *εἶχον λυθῇ*.

4. The Perfect and Pluperfect are very seldom employed. All degrees of past time are expressed by the Imperfect or Aorist.

§ 70. THE CONDITIONAL.

1. There is no Optative Mood in Modern Greek; it is replaced by the Conditional.

2. The First Conditional is formed by (a) *θά* and the Imperfect; or by (b) the Imperfect of *θέλω* and the Present Infinitive; as, *θὰ ἔλυον*, or *ἤθελον λύει*, I would lose.

3. The Second Conditional is formed by the Imperfect of *θέλω* and the Aorist Infinitive, as, *ἤθελον λύσει*. There is the same difference in sense between the First and Second Conditional as between the First and Second Future, namely, that the former is used to express a continued or repeated action, the latter with reference to an action performed once without prolongation or repetition. Ex. If I wrote to-day he would receive my letter to-morrow, *ἐὰν ἔγραφον σήμερον, ἤθελε λάβει τὴν ἐπιστολὴν μου αὔριον*. If visits did not prevent me, I would learn my lessons, *ἐὰν δὲν μὲ ἐμποδίζον αἱ ἐπισκέψεις, ἤθελον μαθάνει τὰ μαθήματά μου*.

4. The Pluperfect Conditional is formed by the Pluperfect Indicative preceded by *θά*, as, *θὰ εἶχον λύσει*, I should have loosed.

It is generally replaced by the First or Second Conditional. Ex. If visits had not prevented me, I should have learned my lessons, *ἐὰν δὲν μὲ εἶχον ἐμποδίσαι αἱ ἐπισκέψεις, ἤθελον μαθάνει* or *μάθει* (very rarely *θὰ εἶχον μάθει*) *τὰ μαθήματά μου*.

The fact is that, in Modern Greek, *ἤθελον μαθάνει* can answer either to (1) *μανθάνοιμι ἄν*, I would (repeatedly or continuously) learn (in a supposed case), or to (2) *ἐμάνθανον*.

ἄν in *either* of its two classical senses, viz. (a) I should *now* be learning [if something were *now* happening which is *not* happening], (b) I should *then have been* learning [if something had *then been* happening which was *not* happening]. In old Greek it is only the sense of the context which determines whether *ἐμάνθανον ἄν* refers to the present or to a continued act in the past: and just the same ambiguity attaches to *ἤθελον μανθάνει*.

Similarly *ἤθελον μάθει* can answer either to (1) *ἔμαθον ἄν*, I should have learned (at some definite past moment—if something had happened which did not happen) or (2) *μάθοιμι ἄν*, 'I should learn' [at some one moment—not repeatedly or continuously] in a supposed case.

The structure of the Conditional sentence is one of the points in which the discriminating power of the Modern language is strikingly inferior to that of the Old. It is here that the loss of the optative is most felt.

Vocabulary.

tried, <i>προσεπάθησε</i> (<i>προσπαθῶ</i>).	something, <i>κάτι τι</i> .
fainted, <i>ἐλιποθύμησε</i> (<i>λιποθυμῶ</i>).	I am weary, bored, <i>βαρύνομαι</i> . the excursion, <i>ἡ ἐκδρομή</i> .

Exercise.

If I was rich, I should travel.	* <i>Ἄν ἦμην πλούσιος, ἤθελον περιηγεῖσθαι</i> (<i>θὰ ἐταξείδευον</i>).
If you had heard Mrs. R. B., you would have fainted with pleasure.	* <i>Ἄν ἤκουες τὴν κυρίαν P. B. ἤθελες λιποθυμήσει ἐκ τῆς ἡδονῆς</i> .
The gardener in vain endeavoured to undo the rope, and was obliged to cut it.	* <i>Ὁ κηπουρὸς εἰς μάτην προσεπάθησε</i> (<i>ἐδοκίμασε</i>) <i>νὰ λύσῃ τὸ σχοινίον καὶ ἠναγκάσθη νὰ τὸ κόψῃ</i> .

She fainted when she cut her finger.

He succeeded in loosening his chains.

If you find that anything is wanting to make the room pretty, say it at once (freely).

They were absent, (they failed) when they were most wanted.

The aide-de-camp was not at the Te Deum: something must have happened to him.

The seeds of these plants should be collected when they are ripe.

We thought he had announced to you the news.

We thought that perhaps you would come this way.

The last hard winter was foretold by the shepherds.

They generally forecast the weather accurately.

He wrote such nonsense in the magazine, that he could not be admired.

They are delighted with the town, so that they are never tired of praising and admiring it.

I admire your picture (por-

Ἐλποθύμησεν ὅτε ἔκοψε τὸν δάκτυλόν της.

Κατόρθωσε νὰ λύσῃ τὰ δεσμά του.

Ἐὰν σοὶ (σου) φαίνεται ὅτι λείπει τι διὰ νὰ κατασταθῇ τὸ δωμάτιον κομψόν, εἰπέ το ἐλευθέρως.

Ἐλείπον ὅτε περισσότερον τοὺς εἶχον ἀνάγκην.

Ὁ ὑπασπιστὴς ἔλειπεν ἀπὸ τὴν δοξολογίαν· πρέπει νὰ τῷ συνέβῃ καὶ τι.

Οἱ σπόροι τῶν φυτῶν τούτων πρέπει νὰ συλλέγωνται ὅταν ὀριμάσῃσι.

Ἐνομίζομεν ὅτι σὰς ἀνήγγειλε (εἶχε ἀναγγεῖλει) τὰ νέα.

Ἐνομίζομεν ὅτι ἴσως ἤθέλετε περάσει ἀπ' ἐδῶ.

Ὁ τελευταῖος δριμὺς χειμῶν προ-ελέχθη ὑπὸ τῶν ποιμένων (ἀπὸ τοὺς ποιμένας).

Συνήθως προλέγουσι τὸν καιρὸν ἀκριβῶς.

Ἐγραψε τόσας ἀνοησίας εἰς τὸ περιοδικόν, ὥστε ἦτο ἀδύνατον νὰ θαυμάσῃ.

Τοῖς ἀρέσκει πολὺ ἡ πόλις ὅθεν δὲν βαρύνονται νὰ τὴν ἐπαινώσι καὶ νὰ τὴν θαυμάζωσι.

Θαυμάζω τὴν εἰκόνα σας· εἶναι

trait): it is above all praise.	ἀνωτέρα παντός ἐπαίνου.
I admire his courage and foretell a brilliant future for him.	Θαυμάζω τὴν ἀνδρείαν του καὶ προλέγω δι' αὐτὸν λαμπρὸν μέλλον.
I bought the paper ruled.	Ἦγόρασα τὸ χαρτὶ (κε)χαρ- κωμένον.
I cannot write Greek correctly.	Δὲν ἔμπορῶ νὰ γράφω ὀρθῶς τὰ Ἑλληνικά.
Tell me why you knit stockings, when you can very easily find a woman to knit them for you.	Εἰπέ μου διὰ τί πλέκεις κάλτσας, ἀφ' οὗ δύνασαι πολὺ εὐκόλα νὰ εὕρῃς γυναῖκα νὰ τὰς πλέξῃ.
They made an excursion (picnic) to Eleusis, but when they began luncheon, they found that the knives and forks were missing.	Ἐξέδραμον εἰς τὴν Ἑλευσίνα καὶ ἐν ᾗ ἤρχισαν τὸ γεῦμά των εἶδον ὅτι ἔλειπον τὰ μαχαίρια καὶ τὰ περούνια.
They were disheartened when they found how many things were missing.	Ἦσαν ἀπηλπισμένοι ὅτε εὗρον πόσα πράγματα ἔλειπον.

§ 71. CONTRACTED VERBS.

1. In Ancient Greek there were three classes of Contracted Verbs, those in *aw*, *ew*, and *ow*, but the Modern language changes *ow* into *onw* and conjugates it as a simple verb. There are therefore only two classes—

(a) In *aw*, as *τιμάω*, I esteem, I honour.

(b) In *ew*, as *καλέω*, I call.

Both of which contract into *ῶ*, *τιμῶ*, *καλῶ*.

2. The contractions only occur in the Present and Im-

perfect of both voices, which are given below. The other tenses are conjugated like those of simple verbs.

2. The following are the Rules of Contraction :—

First Class.	Second Class.
αω, αω=ω	εω=ω
αε=α	εε, εει=ει
αει=α	εο, εου=ου
αου=ω or ου	εη=η
	εη=η.

Those verbs (διψάω, πεινάω, etc.) which in Ancient Greek formed an exception in contracting αει into η are now regular.

3. In the common language the Imperfect Active (generally without the Augment) employs the following forms :—
-ούσα, -ούσες, -ούσε ; -ούσαμεν, -ούσετε, -ούσαν.

4. Schleicher observes that all contracted verbs formerly ended in αω. It is noticeable that the common language has returned to this in many instances, viz. περιπατᾶτε for περιπατεῖτε, ζητάει for ζητεῖ.

5. The Aorist of Contracted Verbs is formed regularly in σα and θην ; but the vowel of the stem is generally lengthened, as, κτυπάω, ἐκτύπησα, φιλέω, ἐφίλησα.

First Class.

§ 72. Τιμάω, -ῶ, I honour.

ACTIVE VOICE.

Indicative Mood.

Present.

Sing.	τιμάω -ῶ	Plur.	τιμάομεν -ῶμεν
	τιμάεις -ᾶς		τιμάετε -ᾶτε
	τιμάει -ᾷ		τιμάουσι -ῶσι (τιμοῦν).

<i>Imperfect.</i>			
Sing.		Plur.	
	(Common)		(Common)
ἐτίμαον -ων	-οὔσα	ἐτιμάομεν -ῶμεν	-οὔσαμεν
ἐτίμαες -ας	-οὔσαι	ἐτιμάετε -ᾶτε	-οὔσατε
ἐτίμαε -α	-οὔσε	ἐτίμαον -ων	-οὔσαν.

Aorist, ἐτίμησα.

Future, θὰ τιμήσω, or θέλω τιμήσει.

Subjunctive Mood.

<i>Present.</i>			
Sing.		Plur.	
νὰ τιμάω -ῶ		νὰ τιμάωμεν -ῶμεν	
νὰ τιμάῃς -ᾷς		νὰ τιμάητε -ᾶτε	
νὰ τιμάῃ -ᾷ		νὰ τιμάωσι -ῶσι (νὰ τιμοῦν).	

Imperative Mood.

<i>Present.</i>			
Sing.		Plur.	
τίμαε -α		τιμάετε -ᾶτε	
ᾗς τιμᾶ (τιμαέτω -άτω)		ᾗς τιμοῦν (τιμαέτωσαν -άτωσαν).	

Infinitive Mood.

Present, τιμάειν -ᾶν (τιμᾶ in compounded tenses).

Participle Present.

<i>Singular.</i>			
	M.	F.	N.
Nom.	τιμάων -ῶν	τιμάουσα -ῶσα	τιμάον -ῶν
Gen.	τιμάοντος -ῶντος	τιμαούσης -ώσης	τιμάοντος -ῶντος
Dat.	τιμάοντι -ῶντι	τιμαούσῃ -ώσῃ	τιμάοντι -ῶντι
Acc.	τιμάοντα -ῶντα	τιμάουσαν -ῶσαν	τιμάον -ῶν.

Plural.

Nom.	τιμάοντες -ῶντες	τιμάουσαι -ῶσαι	τιμάοντα -ῶντα
Gen.	τιμαόντων -όντων	τιμαουσῶν -ωσῶν	τιμαόντων -όντων
Dat.	τιμάοσι -ῶσι	τιμαούσαις -ώσαις	τιμάουσι -ῶσι
Acc.	τιμάοντας -ῶντας	τιμαούσας -ώσας	τιμάοντα -ῶντα.

PASSIVE VOICE.

Indicative Mood.

Present.

Sing.		Plur.	
	(Common)		(Common)
τιμάομαι -ῶμαι	-ιούμαι	τιμαόμεθα -ώμεθα	-ιούμασθε
τιμάῃ -ᾷ, -άεσαι -ᾶσαι	-ιέσαι	τιμάεσθε -ᾶσθε	-ιέσθε
τιμάεται -ᾶται	-ιέται	τιμάονται -ῶνται	-ιούνται.

Imperfect.

Sing.		Plur.	
	(Common)		(Common)
ἐτιμαόμην -ώμην	-ιούμουν	ἐτιμαόμεθα -ώμεθα	-ιούμασθε
ἐτιμάεσο -ᾶσο (ἐτιμῶ)	-ιούσουν	ἐτιμάεσθε -ᾶσθε	-ιούσθαν
ἐτιμάετο -ᾶτο	-ιούνταν	ἐτιμάοντο -ῶντο	-ιούνταν.

Aorist, ἐτιμήθην.

Future, θὰ τιμηθῶ (τιμηθήσομαι), or θέλω τιμηθῇ.

Subjunctive Mood.

Present.

Sing.		Plur.	
νὰ τιμάωμαι -ῶμαι		νὰ τιμαώμεθα -ώμεθα	
νὰ τιμάῃ -ᾷ		νὰ τιμάησθε -ᾶσθε	
νὰ τιμάηται -ᾶται		νὰ τιμάωνται -ῶνται.	

Imperative Mood.

Sing.	τιμάου -ῶ, -οῦ, -ιοῦ ᾗς τιμάται (τιμαέσθω -άσθω)	Plur.	τιμάεσθε -ᾶσθε -ιέσθε ᾗς τιμῶνται (τιμαέσθωσαν -άσθωσαν). Common ᾗς τιμοῦνται.
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Infinitive Mood.*Present*, τιμάεσθαι, -ᾶσθαι.*Participle Present.***Singular.**

	M.	F.	N.
Nom.	τιμαόμενος -όμενος	τιμαομένη -ομένη	τιμαόμενον -όμενον
Gen.	τιμαομένου -ομένου	τιμαομένης -ομένης	τιμαομένου -ομένου, etc.

Plural.

Nom.	τιμαόμενοι -όμενοι	τιμαόμεναι -όμεναι	τιμαόμενα -όμενα
Gen.	τιμαομένων τιμωμένων, etc.		

Second Class.

§ 73. Καλέω, -ῶ, I call.

ACTIVE VOICE.**Indicative Mood.***Present.*

Sing.	καλέω -ῶ καλέεις -εῖς καλέει -εῖ	Plur.	καλέομεν -οῦμεν καλέετε -εῖτε καλέουσι -οῦσι (καλοῦν).
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Imperfect.

Sing.	(Common)	Plur.	(Common)
ἐκάλεον -ουν	(ἐ)καλοῦσα	ἐκαλέομεν -οῦμεν	-οὔσαμεν
ἐκάλεες -εις	-οὔσες	ἐκαλέετε -εἴτε	-οὔσετε
ἐκάλεε -ει	-οὔσε	ἐκάλεον -ουν	-οὔσαν.

Aorist, ἐκάλεσα, of ζητέω (ζητῶ), to seek, ἐζήτησα.

Future, θὰ καλέσω or θέλω καλέσει, θὰ ζητήσω or θέλω ζητήσει.

Subjunctive Mood.*Present.*

Sing.	νὰ καλέω -ῶ νὰ καλέης -ῆς νὰ καλέῃ -ῇ	Plur.	νὰ καλέωμεν -ῶμεν νὰ καλέητε -ῆτε νὰ καλέωσι -ῶσι.
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Imperative Mood.

Sing.	κάλεε -ει ὄς καλῇ (καλεέτω -εἴτω)	Plur.	καλέετε -εἴτε ὄς καλοῦν (καλεέτωσαν -εἴτωσαν).
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Infinitive Mood.

Present, καλέειν -εῖν.

*Participle Present.***Singular.**

	M.	F.	N.
Nom.	καλέων -ῶν	καλέουσα -οὔσα	καλέον -οῦν
Gen.	καλέοντος -οῦντος	καλεούσης -ούσης	καλέοντος -οῦντος
Dat.	καλέοντι -οῦντι	καλεούσῃ -ούσῃ	καλέοντι -οῦντι
Acc.	καλέοντα -οῦντα	καλέουσιν -οὔσαν	καλέον -οῦν.

Plural.

Nom.	καλέοντες -οῦντες	καλέουσai -οῦσαι	καλέοντα -οῦντα
Gen.	καλούντων -οῦντων	καλεουσῶν -ουσῶν	καλέοντων -οῦντων
Dat.	καλέουσι -οῦσι	καλεούσαις -οῦσαις	καλέουσι -οῦσι
Acc.	καλέοντας -οῦντας	καλεούσας -οῦσας	καλέοντα -οῦντα.

PASSIVE VOICE.

Indicative Mood.

Present.

Sing.	καλόμαι -οὔμαι καλέει -εἶ καλέεται -εἵται	Plur.	καλέομεθα -οὔμεθα καλέεσθε -εἰσθε καλέονται -οῦνται.
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Imperfect.

Sing.	(Common)	Plur.	(Common)
ἐκαλεόμην -οὔμην	-οὔμουν	ἐκαλεόμεθα -οὔμεθα	-οὔμασθε
ἐκαλέου -οῦ	-οὔσουν	ἐκαλέεσθε -εἰσθε	-οὔσθαν
ἐκαλέετο -εἵτο	-οῦνταν	ἐκαλέοντο -οῦντο	-οῦνταν.

Aorist, ἐκλήθην : ἐζητήθην.

Future, θὰ κληθῶ or θέλω κληθῆ : θὰ ζητηθῶ or θέλω ζητηθῆ.

Subjunctive Mood.

Present.

Sing.	νὰ καλέωμαι -ῶμαι νὰ καλέῃ -ῃ νὰ καλέηται -ῇται	Plur.	νὰ καλεώμεθα -ῶμεθα νὰ καλέησθε -ῇσθε νὰ καλέονται -ῶνται.
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Imperative Mood.

Present.

Sing.	καλέον -οῦ ἄς καλῆται (καλέεσθω -εἰσθω)	Plur.	καλέεσθε -εἰσθε ἄς καλῶνται (καλέεσθω- σαν -εἰσθωσαν).
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Infinitive Mood.

*Present, καλέσθαι -εῖσθαι.**Participle Present.*

Singular.

M.

F.

N.

Nom. καλεόμενος -ούμενος καλεομένη -ουμένη καλεόμενον -ούμενον

Gen. καλεομένου -ουμένου καλεομένης -ουμένης καλεομένου -ουμένου.

Vocabulary.

hold! κρατήσατε (κρατ-έω -ῶ).

she washes, πλύνει.

the linen, τὰ ἀσπρόρρουχα.

I would that! ἐπεθύμουν νά,
εἶθε νά.warm the plates, ζέστανε τὰ
πινάκια (πίατα).the boys sing, τὰ παιδιά ψάλ-
λουσι (τραγουδοῦν).

at the concert, εἰς τὴν συναυλίαν.

orange, τὸ πορτοκάλιον.

they smell sweet, εὐωδιάζουσι.

he was appointed, διωρίσθη.

Prime minister, ὁ πρωθυπουργός.

the foreign minister, ὁ ὑπουργός τῶν ἐξωτερικῶν.

the minister of war, ὁ ὑπουργός τῶν στρατιωτικῶν.

meeting, συνεδρίασις (συλλαγή-
τήριον).he made a speech, ἐξεφώνησε
λόγον.

eloquent, εὐγλωττος.

the troops, τὰ στρατεύματα.

feelings, τὰ αἰσθήματα.

Exercise.

Δύνασθε νὰ μοὶ δανείσητε ἐν φράγκον νὰ πληρώσω τὸν ἀμαξηλάτην;
Ἐθαύμαζον ὑπερβολικὰ τὴν θέαν ἐκ τοῦ Λυκαβητοῦ. Ἐκρυσψε τὴν
ἐφημερίδα. Ῥίψον τὰ τεμάχια ταῦτα τοῦ χάρτου εἰς τὸ κάστιρον
(τὸν κάλαθον). Θ' ἀλλάξω τὸ δωμάτιόν μου· εἶναι πολὺ ψυχρόν.
Κρατεῖτε τὴν ὀμπρέλλαν μου μίαν στιγμὴν; Φαίνεται ὅτι θὰ
βρέξῃ. Πρέπει νὰ μακρύνῃτε τὸ φόρεμά σας. Πλύνει τὰ ἀσ-

πρόβρονχα πολὺ καλὰ. Πρέπει νὰ πλύνω πάλιν τὰς χεῖράς μου. Ἐπεθύμουν (εἶθε) νὰ ἦσαν φυτευμένα εἰς τὸν κήπὸν (τὸ περιβόλι) μου τὰ ἄνθη (λουλούδια) ἐκείνα. Ζέστανε τὴν σοῦπαν (τὸν ζωμὸν) καὶ εἰπὲ εἰς τὸν μάγειρον νὰ ζεστάνῃ τὰ πινάκια. Τὰ παιδία ψάλλουν πολὺ ὠραία εἰς τὴν Ῥωσικὴν ἐκκλησίαν. Τὴν ἤκουσα νὰ ψάλλῃ (τραγουδῇ) εἰς τὴν συναυλίαν τοῦ Ὡδείου. Τὰ ἄνθη ταῦτα τῆς πορτοκαλέας εὐωδιάζουσι. Δὲν δύνανται νὰ σᾶς βλάψωσι πολὺ. Διωρίσθη πρωθυπουργός. Ὁ ὑπουργὸς τῶν ἐξωτερικῶν παρητήθη (has resigned). Ὁ ὑπουργὸς τῶν στρατιωτικῶν θ' ἀντικατασταθῇ (will be replaced). Ἡ πρώτη συνεδρίασις ἐγένετο χθές. Ἐξεφώνησε μακρὸν καὶ εὐγλωττον λόγον. Ὁ βασιλεὺς ἐπεθεώρησε τὰ στρατεύματα τὴν παρελθούσαν ἑβδομάδα. Ἐβεβαίωσαν τὸν πρεσβευτὴν περὶ τῶν φιλικῶν αἰσθημάτων των πρὸς τὴν Ἑλλάδα. Εἶθε νὰ ἦτο δυνατόν.

§ 74. NEUTER VERBS.

Neuter Verbs are either Active or Passive in form : as, *πηγαῖνω*, I go ; *λυπούμαι*, I grieve. They are conjugated like Active and Passive Verbs of similar terminations.

§ 75. VERBS IN -μι.

Verbs in -μι are still used in the higher style, but in ordinary writing and conversation a second form in -ω is employed : as,

<i>σταίνω</i> , <i>στήνω</i>	= <i>ἵστημι</i> , I set up.
<i>θέτω</i>	= <i>τίθημι</i> , I place.
<i>δίδω</i>	= <i>δίδωμι</i> , I give.
<i>δεικνύω</i>	= <i>δείκνυμι</i> , I show.
<i>ζεύγω</i>	= <i>ζεύγνυμι</i> , I yoke or harness.

§ 76. IMPERSONAL VERBS.

The following verbs are used impersonally :—

Present.		Aorist.
βρέχει,	it rains,	ἔβρεξε.
χιονίζει,	it snows,	ἐχιόνισε.
ἀστράπτει,	it lightens,	ἤστραψε.
βροντᾷ	it thunders,	ἐβρόντησε.
κάννει ζέστην,	it is warm,	ἔκαμε ζέστην.
κάννει κρύον or ψύχος,	it is cold,	ἔκαμε κρύον or ψύχος
βραδνάζει,	it is growing late,	ἐβράδυνσε.
νυκτώνει,	it is growing dark,	ἐνύκτωσε.
ξημερόνει,	it is dawning,	ἐξημέρωσε.
συννεφιάζει,	it is clouding over,	ἐσυννέφιασε.
καθαρίζει,	it is clearing up,	ἐκαθάρισε.
παγώνει,	it is freezing,	ἐπάγωσε.
λύνει,	it is thawing,	ἔλυσε.
ψυχαλίζει,	it begins to rain,	ἐψυχάλισε.
συμβαίνει,	it happens,	συνέβη.
φαίνεται,	it seems, it appears,	ἐφάνη.

Ex. It seems an extraordinary thing, φαίνεται περίεργον
πράγμα.

πρέπει (*il faut*), it is necessary, ἔπρεπε (Imp.).

Ex. You ought to go, or you must go, πρέπει νὰ ὑπάγητε.

μέλει, it concerns, ἔμελε (Imp.).

Ex. I do not care, δὲν μὲ μέλει.

πειράζει, it matters, ἐπείραζε.

Ex. It does not matter, never mind, δὲν πειράζει.

What did it matter? τί ἐπείραζε;

Vocabulary.

it grieves me, *μὲ λυπεῖ*.

lame, *χολός*.

dressed, *ἐνδεδυμένος (ἐνδύομαι)*.

during the day, *κατὰ τὴν ἡμέραν*.

fresh, cool, *δροσερός*.

even in summer, *καὶ κατὰ τὸ
θέρους (καλοκαίρι)*.

the frost, *ὁ παγετός, ἡ παγωνιά*.

is setting (of the sun), *δύει,
βασιλεύει*.

the evening, *τὸ βράδυ*.

it is very stormy, *εἶναι μεγάλη
καταιγίς*.

besides, *ἐκτὸς τούτου*.

Hymettus, *ὁ Ὑμηττός*.

is covered, *εἶναι κεκαλυμμένος
(καλύπτω)*.

the base (of a mountain), *οἱ
πρόποδες*.

there was a hailstorm, *ἔπεσε
χάλαζα (πίπτω)*.

dead, *νεκρός*; of animals, *ψό-
φος*.

seldom, *σπανίως*.

to expose yourself, *νὰ ἐκτεθῇτε
(ἐκθέτω)*.

Exercise.

Μὲ λυπεῖ (λυποῦμαι) νὰ σὲ βλέπω χολαίνοντα τόσο. Φαίνεται ὅτι ἐκτύπησα τὸν πόδα μου περισσότερο ἀφ' ὃ, τι ἐνόμιζον τὴν στιγμήν ἐκείνην. Φαίνεται ὅτι εἰσθε λίαν ἀδιάφορος περὶ τῆς ὑποθέσεως. Βραδειάζει· ἔχομεν δὲ πολλὴν δρόμον νὰ κάμωμεν. Εἶναι τόση ζέστη κατὰ τὴν ἡμέραν· αἱ νύκτες ὅμως ἐνταῦθα εἶναι πάντοτε δροσεραὶ καὶ κατὰ τὸ καλοκαίρι (θέρους). Τὴν παρελθούσαν νύκτα ἦτο παγωνιά, ἀλλὰ νομίζω ὅτι οἱ πάγοι διελύθησαν. Ὁ ἥλιος δύει (βασιλεύει)· ὁ ἥλιος ἔδυσε πρὸ μιᾶς ὥρας. Σᾶς πειράζει νὰ ἐξέρχησθε ὅταν βρέχη; Πρέπει νὰ προσέχητε ὅταν ᾔηται ὕγρὸς καιρὸς. Πρέπει νὰ μείνητε ἐδῶ τὸ βράδυ, εἶναι μεγάλη καταιγίς. Δὲν φοβοῦμαι νὰ ἐξέρχωμαι ὅταν βροντᾷ καὶ ἀστράπτει. Ὁ οὐρανὸς εἶναι καθαρώτερος· ἀλλὰ δὲν ἔπαυσε ἀκόμη νὰ βρέχη. Χιονίζει εἰς τὰ βουνά. Ὁ Ὑμηττός εἶναι κεκαλυμμένος σχεδὸν μέχρι τῶν προπόδων. Ἡ χάλαζα ἔσπασε (ἔθραυσε) ὅλα σχεδὸν τὰ παράθυρα πολλῶν οἰκιῶν, καὶ ἑκατοντάδες μικρῶν πουλιῶν (πτηνῶν) εὐρέθησαν ψόφια (νεκρά) εἰς τοὺς κήπους. Σπανίως συμβαίνει τοῦτο δις κατὰ τὴν αὐτὴν ὥραν τοῦ ἔτους. Δὲν

ἔπρεπε νὰ ἐκτεθῇτε οὕτω. Δὲν ἔπρεπε νὰ ὑπάγῃ τὴν νύκτα ταύτην εἶναι πολλὴ ὁμίχλη.

§ 77. IRREGULAR VERBS.

The Vernacular in the case of verbs ending in *άγω, έγω* (*αίγω*), *ώγω* leaves out in the Plural and in the second person Sing. not only the *γ* but the vowel which follows it. Thus *λέγω*, I say, *λέγεις* or *λές*, *λέ(γ)ει*; *λέ(γο)με(ν)*, *λέ(γε)τε*, *λέγουσι* or *λέ(γου)ν*. Similarly, *πά(γ)ω*, *πάς*, *πάει*; *πάμεν*, *πάτε*, *πάν(ε)*.

The following are the principal verbs, which form their tenses irregularly. There is no Middle Voice, the Perfect and Pluperfect are formed from the Aorist; the Second Future is the same as the Aorist Subjunctive, thus the Aorist is the only tense which in most cases need be given here.

Present.	English.	Aorist.
<i>ἀμαρτάνω</i> ,	to sin,	<i>ἤμαρτον</i> or <i>ἡμάρτησα</i> .
<i>ἀναβαίνω</i> ,	to ascend,	<i>ἀνέβην</i> or <i>ἀνέβηκα</i> ; Partic. <i>ἀναβ-άς</i> , <i>-άσα</i> , <i>-άν</i> ; Imperat. <i>ἀνάβηθι</i> (<i>ἀνάβα</i> , <i>ἀναίβα</i> or <i>ἀνέβα</i>), pl. <i>ἀναβῆτε</i> , <i>ἀναιβᾶτε</i> .
<i>ἀναγιγνώσκω</i> ,	to read,	<i>ἀνέγνω</i> or <i>ἀνέγνωσα</i> .
<i>ἀναιρῶ</i> ,	to retract,	<i>ἀνῆρσα</i> .
<i>ἀποθνήσκω</i> ,	to die,	<i>ἀπέθανον</i> ; Partic. <i>ἀποθανών</i> ; Fut. <i>θὰ ἀποθάνω</i> (<i>θὰ πεθάνω</i>).
<i>ἀρέσκω</i> ,	to please,	<i>ἤρεσα</i> .
<i>αὐξάνω</i> ,	to increase,	<i>ἤξησα</i> .
<i>ἀφίνω</i> or <i>ἀφήνω</i> to allow or (Anc. <i>ἀφήμι</i>), leave,		<i>ἄφησα</i> ; Imp. <i>ἄφες</i> , contracted <i>ᾤς</i> ; Aor. Pass. <i>ἀφέθ-ην</i> , <i>-ηκα</i> .
<i>βάζω</i> , <i>βάνω</i> = <i>βάλ-λω</i> ,	to place,	<i>ἔβαλον</i> (Pass. <i>ἐβλήθην</i> or <i>ἐβάλ-θην</i>).

From this verb are formed *ἐκ-βάζω*, *-βάνω*, *-βάλλω*, which

by loss of the ϵ and metathesis become $(\epsilon)\beta\gamma\acute{\alpha}\zeta\omega$, $(\epsilon)\beta\gamma\acute{\alpha}\nu\omega$, $(\epsilon)\beta\gamma\acute{\alpha}\lambda\lambda\omega$, to take out, $\epsilon\mu\beta\acute{\alpha}\zeta\omega$, $\epsilon\mu\beta\acute{\alpha}\lambda\lambda\omega$, to bring in.

Present.	English.	Aorist.
$\beta\alpha\acute{\iota}\nu\omega$, chiefly used to go, compounded, as $\acute{\alpha}\nu\alpha\beta\alpha\acute{\iota}\nu\omega$, $\kappa\alpha\tau\alpha\text{-}$ $\beta\alpha\acute{\iota}\nu\omega$, $\epsilon\beta\gamma\alpha\acute{\iota}\nu\omega$, $\epsilon\mu\beta\alpha\acute{\iota}\nu\omega$.		$\xi\beta\eta\nu$.
$\beta\alpha\rho\acute{\iota}\nu\omicron\mu\alpha\iota$ ($\beta\alpha\rho\epsilon\iota\omicron\upsilon\text{-}$ $\mu\alpha\iota$),	to be weary, $\epsilon\beta\alpha\rho\acute{\iota}\nu\theta\eta\nu$ ($\epsilon\beta\alpha\rho\acute{\epsilon}\theta\eta\nu$), Fut. $\theta\acute{\alpha}$ to be bored, $\beta\alpha\rho\epsilon\theta\acute{\omega}$, Partic. Perf. $(\beta\epsilon)\beta\alpha\text{-}$ $\rho\epsilon\mu\acute{\epsilon}\nu\omicron\varsigma$.	
$\beta\lambda\acute{\epsilon}\pi\omega$,	to see,	$\epsilon\acute{\iota}\delta\omicron\nu$.
$\beta\acute{\omicron}\sigma\kappa\omega$ ($\beta\omicron\sigma\kappa\acute{\epsilon}\omega\text{-}\acute{\omega}$),	to pasture,	$\epsilon\beta\acute{\omicron}\sigma\kappa\eta\sigma\alpha$.
$\beta\rho\acute{\epsilon}\chi\omega$,	to moisten,	$\xi\beta\rho\epsilon\zeta\alpha$.
$\gamma\eta\rho\acute{\alpha}\sigma\kappa\omega$,	to grow old,	$\epsilon\gamma\acute{\eta}\rho\alpha\sigma\alpha$.
$\gamma\acute{\iota}\nu\omicron\mu\alpha\iota$	to become,	$\xi\gamma\epsilon\iota\alpha$ or $\xi\gamma\iota\alpha$.
$\delta\alpha\gamma\acute{\alpha}\nu\omega$ (Anc. $\delta\acute{\alpha}\kappa\nu\omega$, to bite, cf. $\tau\upsilon\gamma\chi\acute{\alpha}\nu\omega$),		$\epsilon\delta\acute{\alpha}\gamma\kappa\alpha\sigma\alpha$ (Pass. $\epsilon\delta\acute{\eta}\chi\theta\eta\nu$).
$\delta\acute{\epsilon}\rho\omega$ (Anc. $\delta\acute{\epsilon}\rho\omega$, to beat, to play),		$\xi\delta\epsilon\iota\alpha$, Pass. $\epsilon\delta\acute{\alpha}\rho\eta\nu$, Part. Perf. $(\delta\epsilon)\delta\alpha\rho\acute{\mu}\epsilon\nu\omicron\varsigma$.
$\delta\epsilon\iota\kappa\acute{\nu}\omega$,	to show,	$\xi\delta\epsilon\iota\zeta\alpha$.
$\delta\iota\delta\acute{\alpha}\sigma\kappa\omega$,	to teach,	$\epsilon\delta\acute{\iota}\delta\alpha\zeta\alpha$.
$\delta\acute{\epsilon}\chi\omicron\mu\alpha\iota$,	to receive,	$\epsilon\delta\acute{\epsilon}\chi\theta\eta\nu$.
$\delta\acute{\iota}\delta\omega$,	to give,	$\xi\delta\omega\sigma\alpha$ or $\xi\delta\omega\kappa\alpha$.
$\delta\acute{\upsilon}\nu\alpha\mu\alpha\iota$,	to be able,	$\eta\delta\upsilon\nu\acute{\eta}\theta\eta\nu$ ($\epsilon\delta\upsilon\nu\acute{\eta}\theta\eta\nu$).

Exercise.

Have you seen Paul? he has
grown old very fast, and
wants to become a monk.
What a fearful day! I am
wet through, and the dog
has bitten me.

$\epsilon\acute{\iota}\delta\epsilon\tau\epsilon$ τὸν Παῦλον; $\epsilon\gamma\acute{\eta}\rho\alpha\sigma\epsilon$ πολὺ
 $\tau\alpha\chi\acute{\epsilon}\omega\varsigma$ καὶ θέλει νὰ γείνη κα-
λόγερος.
 $\tau\acute{\iota}$ τρομερὰ ἡμέρα! $\epsilon\beta\rho\acute{\alpha}\chi\eta\nu$ ὁλος,
 $\acute{\omicron}$ δὲ σκύλος μ' $\epsilon\delta\acute{\alpha}\gamma\kappa\alpha\sigma\epsilon$.

He beat me because I showed him his caricature and said to me, 'I will teach you to laugh at me.'

At what o'clock did you give the letter to the messenger? because I did not get it till eight in the evening, and he could not take more than twenty minutes coming.

Μ' ἔδειρε διότι τοῦ ἔδειξα τὴν γελοιογραφίαν του, καὶ μ' εἶπε, 'θὰ σέ διδάξω νὰ μ' ἐμπαίξης.'

Κατὰ ποίαν ὥραν ἐδώσατε τὴν ἐπιστολὴν εἰς τὸν κομιστήν; διότι δὲν τὴν ἔλαβον πρὸ τῆς ὀγδόης τὸ ἑσπέρας, καὶ δὲν θὰ ἔκαμε περισσότερον ἀπὸ εἴκοσι λεπτὰ νὰ ἔλθῃ.

Present.	English.	Aorist.
(ἐ)βγαίνω (ἐκβαίνω),	to go out,	(ἐ)βγήκα, Fut. θὰ ἔβγω.
(ἐ)βγάζω (ἐκβάλλω),	to take out,	ἔβγαλα.
ἐγείρομαι,	to rise, or to get up,	ἤγέρθην.
ἐκπλήττομαι,	to be astonished,	ἐξεπλήγην.
ἐντρέπομαι,	to be ashamed,	ἐνετρέπην (sc. to turn inward on oneself).
ἐπιτυγχάνω,	to succeed, to hit,	ἐπέτυχον.
έρχομαι,	to come,	ἦλθον, Imper. ἐλθέ, ἔλθετε, commonly ἔλα, ἐλάτε, Fut. θὰ ἔλθω.
εὐρίσκω,	to find,	ἤνυρα (εὕρον).
ἔχω,	to have,	εἶχον (Imp.).
ζῶ, ζῆς, ζῆ; ζῶμεν,	to live,	ἔζησα; Imperf. ἐζούσα; Imper. ζῆθι, ζήτω; ζῆτε, ζήτωσαν.
ἠμπορῶ ¹ (ἐμπορῶ),	to be able,	ἠμπόρεσα.
ἠξεύρω (ἐξεύρω),	to know,	ἠξέυρα.
θέλω,	to wish,	ἠθέλησα.
θέτω,	to place,	ἔθεσα.

¹ In Anc. Greek ἀπορέω, to be at a loss, and εὐπορέω, to succeed, prosper, are found. ἠμπορῶ is probably a corruption of the latter.

Present.	English.	Aorist.
κάθηναι (common κάθ-ομαι -ομαι),	to sit down,	ἐκάθησα.
καίω,	to burn,	ἔκαυσα.
κάμνω,	to make,	ἔκαμα.

Exercise.

- He got up and went out in a rage. Ἠγέρθη καὶ ἐξῆλθε θυμωμένος.
- George went into my room and took my money out of the cupboard: when I came in, I was surprised to find him and asked, 'Are you not ashamed to take my money?' Ὁ Γεώργιος ἐμβῆκεν εἰς τὸ δωμάτιόν μου καὶ ἐξέβαλε τὰ χρήματα ἐκ τοῦ ἀρμαρίου (ντουλαπιῶν). ὅταν εἰσῆλθον ἐξεπλάγην εὐρὼν αὐτὸν καὶ ἠρώτησα, 'Δὲν ἐντρέπεται νὰ μοῦ πάρῃς τὰ χρήματα;'
- He began to cry and said, 'You make a mistake in thinking I am a thief; I take the money for your good that you may not be able to drink much wine.' Ἦρχισε νὰ κλαίῃ καὶ εἶπεν, 'Ἐχεις λάθος νομίζων ὅτι εἶμαι κλέπτης· παίρνω τὰ χρήματα διὰ τὸ καλὸν σου, διὰ νὰ μὴ ἡμπορῇς νὰ πίνῃς πολὺ κρασί.'
- I was struck by the forethought of my servant and said, 'You shall remain in my house and receive 20 francs a month more.' Ἐξεπλάγην μὲ τὴν πρόνοιαν τοῦ ὑπηρέτου μου καὶ εἶπον· 'Θὰ μείνῃς εἰς τὴν οἰκίαν μου καὶ θὰ λαμβάνῃς 20 φράγκα κατὰ μῆνα περιπλέον.'
- What have you learnt at the University? Τί ἐμάθετε εἰς τὸ Πανεπιστήμιον;
- I have learnt to suffer with fortitude and to fight bravely. Ἔμαθον νὰ ὑποφέρω καρτερικῶς καὶ νὰ μάχωμαι γενναίως.
- As I came through the garden, I plucked the flowers. Ἐν ᾧ διηρχόμην διὰ τοῦ κήπου ἔκοψα τὰ ἄνθη.
- Good-day, sir, how are you? Καλ' ἡμέρα, κύριε, πῶς περνᾶτε;

Very well, thanks, but I want to sit down.

Do you know where Colonel R. lives? Near the Café Solon, I think.

Let us sit down here; it is very hot walking about; the sun has burnt up the trees.

How do you do? What are you doing?

I go every day to Phalerum. I go out in a boat and bathe.

A capital plan, but take care you are not drowned. The wind blows tremendously sometimes.

Let us walk a little; you need not go far without sitting down.

Πολὺ καλά, εὐχαριστῶ, ἀλλὰ θέλω νὰ καθίσω.

Γνωρίζετε ποῦ κατοικεῖ ὁ συνταγματάρχης 'Ρ; Πλησίον τοῦ καφενεῖου Σόλωνος, νομίζω.

* Ἀς καθίσωμεν ἐδῶ· εἶναι πολὺ ζέστη νὰ περιπατῇ τις· ὁ ἥλιος ἔκαυσε τὰ δένδρα.

Τί κάμνετε;

Πηγαίνω καθ' ἐκάστην εἰς τὸ Φάληρον· πηγαίνω μὲ τὴν λέμβον καὶ κάμνω λουτρόν.

Πολὺ καλά κάμνετε, ἀλλὰ προσέξατε μὴ πνιγῇτε. Ὁ ἄνεμος πνέει σφοδρότατα ἐνίστε.

* Ἀς περιπατήσωμεν ὀλίγον· δὲν ἔχετε ἀνάγκην νὰ ὑπάγητε μακρὰν χωρὶς νὰ καθήσητε.

Present.	English.	Aorist.
κλαίω,	to cry,	ἔκλαυσα.
κρέμνω, κρεμῶ -άω,	to hang up,	ἐκρέμασα.
λαμβάνω,	to take, receive,	ἔλαβον.
λανθάνομαι (common λαθεῖν, to err, ἐλάθευσα),	to be mistaken, taken,	ἐλανθάσθην.
λέγω,	to say,	εἶπον, Subj. νὰ (εἰ)πῶ, Imperat. (εἰ)πέ or (εἰ)πές, Pass. (in high style) ἐρρέθη, Part. ῥεθείς, Perf. Part. εἰρημένος.
μανθάνω,	to learn,	ἔμαθον.

Present.	English.	Aorist.
μάχομαι,	to fight,	(ἐμαχεσάμην); more commonly ἡγωνίσθην, or ἐπολέμησα, from ἀγωνίζομαι, πολεμῶ.
μένω,	to remain,	ἔμεινα.
πάσχω, παθαίνω,	to suffer,	ἔπαθον.
παίρνω (πέρνω),	to take,	ἐπῆρα, Fut. θὰ πάρω, Pass. ἐπάρθην.
περνῶ,	to pass,	ἐπέρασα.
πετῶ,	to fly, to throw away,	ἐπέταξα.
πηγαίνω,	to go,	ὑπήγον.
πίνω,	to drink,	ἔπιον.
πίπτω,	to fall,	ἔπεσα.
πλέω,	to sail,	ἔπλευσα.
πνίγω,	to suffocate, to drown,	ἐπνίξα.
σβίνω,	to extinguish,	ἔσβυσα.
σέβομαι,	to honour, respect,	ἐσεβάσθην.
σηκώνω,	to raise,	ἐσήκωσα.
σπείρω,	to sow,	ἔσπειρα.
σταίνω καὶ στήνω (ἵστημι),	to set up,	ἔστησα.
στέκομαι (στέκω),	to stop,	ἐστάθην, Fut. θὰ σταθῶ, Imper. στήθι (στάσου), στήτω; στήτε (σταθήτε), στήτωσαν.
στέλλω,	to send,	ἔστειλα.

Exercise.

What are you quarrelling about? Achilles has taken my doll and broken its nose. That's a lie; Calliope

Διὰ τί μαλόνετε ; — 'Ο Ἀχιλλεὺς ἐπῆρε τὴν κοῦκλά μου καὶ τῆς ἔσπασε τὴν μύτην. — Εἶναι ψεῦμα· ἡ Καλλιόπη μοῦ ἐτρά-

pulled my hair. Be quiet, or you shall both suffer for this.

Go straight through the town, and take the road to the left, which will bring you to the railway station. You cannot make a mistake.

How much do you get a month? Only 300 francs a month as Professor, but I make something more by writing for the papers.

Get up, or I will send the master with a stick. Do you think I care for him? The boat has stopped; will they put us ashore?

βηξε τὰ μαλλιά.—Καθήσατε ἡσυχά! ἄλλως θὰ πάθῃτε καὶ οἱ δύο σας δι' αὐτό.

Πήγαινε κατ' εὐθείαν διὰ τῆς πόλεως καὶ πάρε τὴν πρὸς τὰ ἀριστερὰ ὁδόν, ἣτις θὰ σὲ φέρῃ εἰς τὸν σταθμὸν τοῦ σιδηροδρόμου. Δὲν ἔμπορεῖς νὰ κάμῃς λάθος.

Τί μισθὸν λαμβάνετε κατὰ μῆνα; —Μόνον 300 φράγκα κατὰ μῆνα ὡς καθηγητῆς, ἀλλὰ κερδίζω ἀκόμη κἄτι τι γράφων εἰς τὰς ἐφημερίδας.

Σήκω, ἄλλως θὰ στελῶ τὸν διδάσκαλον μὲ τὴν ράβδον.— Νομίζεις ὅτι τὸν φοβοῦμαι; Ἡ λέμβος ἐστάθη! θὰ μᾶς ἀποβιβάσωσιν εἰς τὴν ξηράν;

Present.	English.	Aorist.
τραβῶ (Lat. traho),	to draw,	ἐτράβηξα.
τρέφω,	to nourish,	ἔθρεψα, Pass. ἐτράφην.
τρέχω,	to run,	ἔτρεξα (ἔδραμον).
τρώγω,	to eat,	ἔφαγα.
τυγχάνω (τυχαίνω),	to happen,	ἔτυχον.
ὑπάγω (not used to go, in Pres.),		ὑπῆγον.
ὑπισχνοῦμαι (ὑπό-σχομαι),	to promise,	ὑπεσχέθην.
φαίνομαι,	to appear,	ἐφάνην.
φέρω,	to bring, carry,	ἔφερα, in high style ἤνεγκον.
φεύγω,	to flee,	ἔφυγον.

Present.	English.	Aorist.
φθάνω,	to arrive, reach,	ἔφθασα.
φθείρω,	to destroy, waste,	ἔφθειρα.
χαίρω,	to be happy, rejoice,	ἐχάρην.
χύνω,	to pour out, spill,	ἔχυσα.
ψεύδομαι,	to lie,	ἐψεύσθην.
ψήνω,	to roast, cook,	ἔψησα.

Exercise.

Stand aside, sir, the procession is drawing near.	Παραμερίσατε, κύριε, ἡ λιτανεὶα πλησιάζει.
Well, you have succeeded in escaping from the guard.	Λοιπὸν κατωρθώσατε νὰ φύγητε ἀπὸ τὴν φυλακὴν.
Yes, but I had to run for my life, and have not eaten anything for two days.	Μάλιστα, ἀλλ' ἠναγκάσθην νὰ τρέξω χάριν τῆς ζωῆς μου καὶ δὲν ἔφαγα τίποτε ἐπὶ δύο ἡμέρας.
You do not seem much the worse for your long fast, but I am glad you have arrived.	Δὲν φαίνεται ὅτι ὑπέφερες πολὺ ἔνεκα τῆς μεγάλης νηστείας, ἀλλὰ χαίρω ὅτι ἔφθασες.
Pour some wine into the cup, and tell them to cook something.	Χύσε εἰς τὸ ποτήριον (κέρασε) ὀλίγον κρασί καὶ εἰπέ νὰ ψήσουν κάτι τι.
You must go to the concert, as you promised.	Πρέπει νὰ ὑπάγητε εἰς τὴν συναυλίαν ταύτην ὡς ὑπεσχέθητε.
Oh, you know that promises mean nothing in society; it is too much trouble to dress.	Ὡ, ἀλλ' ἤξεύρετε εἰς τὸν κόσμον αἱ ὑποσχέσεις δὲν σημαίνουν τίποτε· βαρύνομαι δὲ νὰ ἐνδυθῶ.

Vocabulary.

the hill, ὁ λόφος.

this afternoon, σήμερον μετὰ μεσημβρίαν.

once, ἀπαξ.

as often as you can, ὅσον δύνασαι συχνότερον.

tired, κουρασμένος.

the siege, ἡ πολιορκία.

a year ago, πρὸ ἐνὸς ἔτους.

the parcel, τὸ δέμα.

the interests, τὰ συμφέροντα.

tiresome, ἐνοχλητικός.

wet, βρεγμένος.

silly, μωρός.

the post office, τὸ ταχυδρομεῖον.

Exercise.

Δὲν ἐπιθυμῶ ν' ἀναβῶ τὸν λόφον σήμερον μετὰ μεσημβρίαν· εἶμαι κουρασμένος. Ἔπρεπε νὰ τὸν ἀναγκάσῃτε ν' ἀναιρέσῃ ὁ, τι εἶπε. Ἡ πολιορκία ἤρθη (διελύθη) πρὸ ἐνὸς ἔτους. Ἐπιτρέψατέ μοι ν' ἀφήσω τὸ δέμα μου ἐνταῦθα· θὰ ἔλθω νὰ τὸ πάρω εἰς τὴν ἐπιστροφήν μου. Ἀφήσατέ με νὰ φροντίσω ἀνθ' ὑμῶν διὰ τὰ συμφέροντά μου. Βάλετε τὸ κάθισμά σας πλησίον τοῦ παραθύρου. Πηγαίνω ἐκεῖ ἀπαξ τῆς ἐβδομάδος. Ὑπάγετε ἐκεῖ ὅσον δύνασθε συχνότερον. Γίνεσαι πολὺ ἐνοχλητικός. Εἶμαι βρεγμένος. Ἐγγραῖσατε πολὺ καὶ εἰσθε μωρός. Ἦρξε τὰς ἐπιστολάς ταύτας εἰς τὸ ταχυδρομεῖον. Δεῖξόν μοι τί ἀναγινώσκεις.

Vocabulary.

I can, I could, δύναμαι : Aor.

ἠδυνήθην (Lit.). ἤμπορῶ :

Aor. ἠμπόρεσα (Com.).

I will, I would, θέλω, ἤθελον or

ἠθέλησα.

I ought, ὀφείλω, πρέπει.

I must, πρέπει, ἀναγκάζομαι.

I should, ἔπρεπε.

information¹, αἱ πληροφορίες.

the affair, ἡ ὑπόθεσις.

the decision, ἡ ἀπόφασις.

to yield, give in, ἐνδίδω.

to sing, τραγουδῶ.

to accompany, συνοδεύω.

exactly, just, ἴσια ἴσια, ἀκριβῶς.

to refuse, ἀποποιεῖμαι.

to deny, refuse, ἀρνούμαι.

the country, ἡ ἐξοχή.

to use, treat, μεταχειρίζομαι.

the duty, τὸ καθήκον.

however that may be, ὅπως καὶ ἂν ἔχῃ.

to understand, καταλαμβάνω.

to allow, ἐπιτρέπω.

¹ Found in the New Testament, with meaning, fulness of assurance, certainty, cf. 1 Thessa. 1. 5, Coloss. 2. 2, Heb. 6. 11. The verb πληροφορέω has in 2 Ep. Tim. 4. 5 the sense of 'to fulfil' and in the Pass. of things 'to be fully believed,' Luke 1. 1.

to catch (a train), προφθάνω.
the misunderstanding, ἡ παρεν-
νόησις.

what can have become of? τί
νὰ ἔγινε;

Exercise.

Ποῖος ἀπὸ σᾶς δύναται νὰ μοι δώσῃ πληροφορίας περὶ τῆς ὑποθέσεως; Θὰ μοι ἦτο πολὺ λυπηρὸν νὰ συναπαντηθῶμεν. Τώρα πρέπει νὰ τῷ εἴπω τὴν ἀπόφασίν μου. Εἰς μάτην προσεπάθησα νὰ ὀμιλήσω, δὲν ἡδυνήθην νὰ προφέρω λέξιν. Ἔπρεπε νὰ ἔλθῃς (νὰ εἶχες ἔλθει) μαζί μας εἰς τὴν Ῥώμην. Ἔπρεπε νὰ ἐνδώσω. Σὺ ἠμπορεῖς νὰ ἐργασθῇς· τὸ εὐρίσκω εὐχαριστότερον νὰ σὲ βλέπω ἐργαζόμενον. Θὰ ἐτραγουδούσατε ἐὰν ὁ διδάσκαλός σας ἦτο ἐδῶ διὰ νὰ σᾶς συνοδεύσῃ; Θὰ ἦτο ἡὐχαριστημένος ἐὰν ἡδύνατο νὰ ἴδῃ τὸν φίλον τοῦ ἀκόμῃ μίαν φοράν. Τί θὰ ἔλεγες ἐὰν ἤρχετο σήμερον; Ἡθέλωμεν ὑπάγει εἰς τὴν ἐξοχὴν αὐριον, ἐὰν ἡ ἀδελφὴ μας δὲν ἡσθένει. Ἐκαμες ἴσια ἴσια τὸ ἐναντίον ἀφ' ὃ, τι ἔπρεπε νὰ κάμῃς. Πρέπει νὰ μὲ ἀφήσῃς νὰ κρίνω περὶ αὐτοῦ. Καθῆκον ἔχετε νὰ μὴ ἀφίνητε τοὺς ἀνθρώπους νὰ μεταχειρίζωνται τὰ ζῶα τόσον σκληρῶς. Ἡμπορεῖ νὰ λέγῃ ὃ, τι θέλει· κανεὶς δὲν τὸν πιστεύει. Ὅπως καὶ ἂν ἔχῃ, δὲν εἶναι ἰδικὴ σου δουλειά (it's no business of your's). Δὲν δύναμαι νὰ καταλάβω τί ἐννοεῖ γράφων τοιαύτην ἐπιστολήν. Δὲν πρέπει νὰ τὸ ἐπιτρέψῃ. Ἔπρεπε νὰ ὑπάγῃς ὅταν σοῦ εἶπα· τώρα εἶναι ἀργὰ πλέον. Ἐὰν δὲν προφθάσωμεν τὸν σιδηρόδρομον δυνάμεθα νὰ ὑπάγωμεν ἐφ' ἀμάξης. Πρέπει νὰ ὑπάρχῃ καμμία παρενόησις μεταξὺ των. Τί νὰ ἔγινε τὸ παιδίον; ἔπρεπε νὰ ἦτο ἐδῶ πρὸ μιᾶς ὥρας. Ἐγὼ θ' ἀπεποιούμην, ἀλλ' αὕτη δὲν δύναται ν' ἀρνηθῇ τίποτε. Τίς θὰ τὸ ἐπίστευε; (τίς ἤθελε τὸ πιστεύσει;)

PARTICLES.

§ 78. PREPOSITIONS.

1. In Modern Greek many Prepositions govern other cases than in the Ancient language.

2. The Accusative is often used instead of the Genitive and Dative.

3. There are 18 Prepositions, which may be divided into 5 classes :—

- | | | |
|-----|---|---|
| (1) | 4 | Prepositions which govern the Genitive. |
| (2) | 2 | „ „ Dative. |
| (3) | 3 | „ „ Accusative. |
| (4) | 6 | „ „ Accusative or Genitive. |
| (5) | 3 | „ „ Accusative, Genitive, or Dative. |

§ 79. Prepositions which govern the Genitive: *πρό, ἀντί, ἐκ, ἀπό.*

1. *πρό* (does not drop the omicron before a vowel):

(a) of Time—before: *ἦλθον εἰς τὰς Ἀθήνας πρὸ τριῶν ἐτῶν*, I came to Athens three years ago; *εἰσῆλθε πρὸ ἐμοῦ*, he entered before me; *πρὸ πολλοῦ*, a long time ago.

(b) of Place—in front of, before: *ἡ Αἶγινα κείται πρὸ τοῦ Πειραιῶς*, Aegina lies in front of the Piræus.

2. *ἀντί*—instead of, in exchange for: *μοὶ ἔδωκε γαζέττας (χαλκὸν) ἀντὶ ἀργυρῶν νομισμάτων*, he gave me coppers in exchange for silver coins; *ὑπῆγε ἀντ' ἐμοῦ*, he went instead of me. In composition *ἀντί* has also the force of 'against'; as *ἀντίκειμαι*, to be opposed to, to be set against. Followed by *νά* and the Subjunctive it means—instead of; as, *ἀντὶ νὰ ἐπιστρέψῃ εὐθύς*, instead of returning at once.

3. *ἐκ*, before a vowel *ἐξ*:

(a) out of, from (of place): as, *ἐξῆλθεν (ἐκ) τοῦ θεάτρου*, he came out of the theatre.

(b) made of, of: as, *τὸ δακτυλίδι εἶναι ἐκ χρυσοῦ*, the ring is made of gold.

(c) from (cause, origin, agent): as, *ἀπέθανεν ἐκ πυρετοῦ*, he died from fever.

(d) from (of time), since: *as, ἐξ ἐκείνης τῆς ὥρας*, from that hour.

4. ἀπό:

(a) from, since (of time): *as, εἶναι ἐδῶ ἀπὸ τριῶν ἐβδομάδων*, he has been here three weeks (since three weeks).

(b) from (of place): *as, ἔφυγεν ἀπὸ τῆς οἰκίας του*, he fled from his house.

ἀπό is frequently used with the Accusative: *as, τὸ ἤκουσα ἀπ' αὐτόν*, I heard it from him; *ἀπὸ ξύλου*, made of wood (*ξύλινος*); *ἀπὸ τὸν Ἰανουάριον*, 1833, from January, 1833.

5. The following Adverbs can be used like Prepositions with the Genitive case: *ἐνεκα*, on account of; *ἀνευ*, δίχα, δίχως, without; *πλήν*, πάρεξ, except; *μέχρι*, ἄχρι, so far as, until; *χάριν*, for the sake of; *μεταξύ*, ἀνάμεσα, among, in the middle of, between; *δίκην*, like, as; *ἐπάνω*, over, upon; *ὑποκάτω*, below, under; *ἔμπροσθεν* or *ἔμπρός*, before, in front of; *ὀπίσω*, κατόπιν, behind; *κοντά* (from Byz. *κοντός*, short, cf. *κόντουρος*, short-tailed, Achmes. 153), *πλησίον*, near; *ὁ λόγυρα*, *τριγύρω*, round about; *ἀντικρύ* (vern. *ἀγνάντια*), opposite to; *μαζί*, with; *πρίν*, before.

These words are generally followed by *εἰς* or *ἀπὸ* with the Accusative, and bear the meaning of the above-mentioned prepositions—upon, under, before, etc. Ex.: *Ἐκάθητο πλησίον εἰς τοῦτον τὸν ἄνδρα*, he sat near this man. Before the monosyllable pronouns, the demonstrative pronouns, and a few other cases, they can however be followed by the Genitive, without any intermediate preposition. Ex. *ἐκάθητο πλησίον μου*, he sat near me; *μαζύ μου*, with me; *πρίν τοῦ χειμῶνος*, before the winter.

§ 80. Prepositions which govern the Dative: *ἐν*, σύν.

ἐν, in: *as, ἐν αὐτῇ τῇ χώρᾳ*, in this country. Replaced in common language by *εἰς* with Accusative.

σύν, with (lit.): (generally replaced by *μετά* or *μέ*), *as, ἀνεχώρησε σύν τῇ οἰκογενείᾳ του*, he went away with his family; *ὁ ἐν Θεῷ*, by the help of God.

§ 81. Prepositions which govern the Accusative: *εἰς*, *ἀνά*, *μέ*.

1. *εἰς*:

to, towards, in, into, at: as, *θὰ ὑπάγω εἰς τὴν Πόλιν*, I shall go to Constantinople (Stamboul): *θὰ ἡμαί εἰς τὴν οἰκίαν ἐντὸς ἐνὸς τετάρτου*, I shall be at home in a quarter of an hour.

Used in an elliptical construction with the Genitive: as, *θὰ συναπαντηθῶμεν εἰς τοῦ ὑπουργοῦ*, for, *θὰ συναπαντηθῶμεν εἰς τὴν οἰκίαν τοῦ ὑπουργοῦ*, we shall meet at the minister's.

2. *ἀνά*:

(a) up, upstream: as, *πλέω ἀνὰ (τὸν) ποταμόν*, I sail up the river.

(b) by (signifying divisions): as, *ᾤδευσαν ἀνὰ τέσσαρας*, they marched by fours.

3. *μέ*, the common form of *μετά*, is always followed by the Accusative—with, together with: as, *μετὶ τὴν θυγατέρα του*, with his daughter; *ἐκτίπησε τὸ ἄλογον μετὶ τὴν ῥάβδον του*, he struck the horse with his stick.

§ 82. Prepositions which govern the Genitive and Accusative: *μετά*, *περί*, *διά*, *ὑπό*, *κατά*, *ὑπέρ*.

1. *μετά*:

(a) *With Genitive*—with, together with: as, *μετὰ τῶν ἀδελφῶν του*, (or, *μαζὶ με τοὺς ἀδελφούς του*), with his brothers.

(b) *With Accusative*—after (of time): as, *μετὰ ταῦτα*, after this; *μετὰ τρεῖς μῆνας*, after three months.

2. *περί* (does not drop the eota before a vowel):

(a) *With Genitive*—about, regarding: as, *ὁμιλοῦμεν περὶ τοῦ βασιλέως*, we are talking about the king.

(b) *With Accusative*—round, about (of time and place): as, *ὑπῆγον ἔφιππος περὶ τὴν Ἀκρόπολιν*, I rode round the Acropolis.

3. *διά* (vulgar form *γιά*):

(a) *With Genitive*—through, by means of: as, *βλέπομεν διὰ τῶν ὀφθαλμῶν*, we see with our eyes.

(b) Of place, motion : as, διὰ τῆς πόλεως, through the city; διὰ θαλάσσης, by sea; διὰ τῆς Μασσαλίας, viâ Marseilles.

(c) *With Accusative*—on account of, for the sake of : as, σὰς ἀγαπῶ διὰ τὴν μητέρα σας (or χάριν τῆς μητρός σας), I love you for your mother's sake; ἐρωτῶ διὰ τινα, I ask for some one; τὸν ἐπαινῶ διὰ τὴν διαγωγὴν του, I praise him for his conduct; διὰ τί; Why? On what account?

(d) In the direction, for : as, θὰ ἀναχωρήσω αὔριον διὰ τὴν Γαλλίαν, I shall start to-morrow for France.

(e) Followed by νά and the Subjunctive—for the purpose of, in order to : as, φέρετέ μοι νερὸν ζεστὸν διὰ νὰ ξυρισθῶ, bring me hot water that I may shave.

4. ὑπό :

(a) *With Genitive*—by (agent) : as, τὸ βιβλίον εἶναι γεγραμμένον ὑπὸ τοῦ καθηγητοῦ, the book is written by the professor.

(b) *With Accusative*—under (of place) : as, τὸ θέατρον τοῦ Διονύσου (Βάκχου) εἶναι ὑπὸ τὴν Ἀκρόπολιν, or, ὑπὸ κάτω ἀπὸ τὴν Ἀκρόπολιν, the theatre of Dionysus (Bacchus) is under the Acropolis.

(c) Under (of rule or sovereignty) : as, αἱ Ἰνδίαί εἶναι ὑπὸ τὴν Βασιλισσάν τῆς Ἀγγλίας, India is under the Queen of England.

(d) Upon, on (of conditions) : ὑπὸ τοὺς ὅρους τούτους, on these conditions.

5. κατὰ :

(a) *With Genitive*—against : as, ὁ ἀρχηγὸς τῆς ἀντιπολιτευσεως ἔκαμε λόγον κατὰ τοῦ ὑπουργείου, the leader of the opposition made a speech against the ministry.

(b) Down to, down on : as, ἔπεσε κατὰ γῆς, he fell to the ground.

(c) *With Accusative*—according to : as, εἶναι ἀριστούργημα κατὰ τὴν γνώμην μου, or, κατ' ἐμέ, it is a masterpiece to my mind; κατὰ τὰς περιστάσεις, according to circumstances.

(d) *With Accusative*—at (in point of time): *as, ἐγεννήθη κατ' ἐκείνον τὸν χρόνον*, he was born at that time.

6. *ὕπέρ*:

(a) *With Genitive*—for, in favour of (opposed to *κατά*): *as, ἔκαμε λόγον ὑπὲρ τῆς Ἀγγλίας*, he spoke in favour of England; *ὕπὲρ πατρίδος*, for his country.

(b) *With Accusative*—over (motion): *ἐχώρησεν ὑπὲρ τὰ ἔσκαμμένα*, he exceeded the bounds of decency¹.

(c) Over, more than: *as, μὴ διαμείνητε ὑπὲρ τὰς τρεῖς ὥρας*, do not stay more than three hours.

§ 83. Prepositions, which govern the Genitive, Dative, and Accusative: *παρά, ἐπί, πρὸς*.

1. *παρά*:

(a) *With Genitive*—from, by (agent): *as, ἔλαβον δῶρον παρ' αὐτοῦ* or *ἀπ' αὐτόν*, I received a present from him; *ἐγράφη παρ' αὐτοῦ*, it was written by him.

(b) *With Dative*—by, with, and at the house of: *as, ἡ ἀρετὴ καθιστᾷ ἡμᾶς ἀγαπητοὺς παρὰ θεῶ καὶ ἀνθρώποις*, virtue renders us beloved both by God and by men.

(c) *With Accusative*—near: *as, παρὰ τὴν θάλασσαν*, near the sea.

(d) *With Accusative*—against, in contravention of: *as, ἔπραξε παρὰ τὴν συνθήκην*, he acted in contravention of the treaty.

(e) *With Accusative*—less, minus: *as, εἰς τὰς ὀκτὼ παρὰ δέκα λεπτά*, at ten minutes to eight.

¹ This expression is interesting. In Anc. Greek *ὕπὲρ τὰ ἔσκαμμένα ἄλλεσθαι*, meant to overleap the mark (Plato, *Cratylus*), *τὰ ἔσκαμμένα* is generally interpreted 'a trench as the limit of the leap of the *πένταθλοι*,' but the Modern Greek phrase would rather suggest that the meaning was the same as *τὸ σκάμμα*,—a place dug out and made soft for the leapers to alight on.

2. ἐπί :

(a) *With Genitive*—upon, (rest) : as, ἡ ἐφημερίς κείται ἐπὶ τῆς τραπέζης, the newspaper lies upon the table.

(b) In the time of, under (of government, or king) : as, ἡ μεγάλη πανώλης τοῦ Λονδίνου συνέβη ἐπὶ Καρόλου Β', the great plague of London occurred in the time of Charles II.

(c) *With Dative*—on account of, for, on : as, λυπούμαι ἐπὶ τῇ ἀσθενείᾳ σας, I grieve on account of your illness ; ἐπὶ τούτῳ, whereupon, upon this.

(d) *With Accusative*—on, upon, down on (implying motion) : as, ἔρριψε τὸ παιδί ἐπὶ τὸ ἔδαφος, he dashed the child on the ground.

(e) During : as, ἐπὶ σαράντα ἡμέρας δὲν ἔφαγε κρέας, during forty days he did not eat meat.

3. πρὸς :

(a) *With Genitive*—(elliptical construction) for the sake of, by : as, πρὸς Θεοῦ, for God's sake.

(b) *With Dative*—in addition to : as, πρὸς τοῖς ἄλλοις μᾶς εἶπε, in addition to other things, he told us.

(c) *With Accusative*—to, or towards : as, ἀπετάθη πρὸς ἐμέ, he addressed himself to me ; διηυθύνθη πρὸς τὴν Βουλὴν, he went towards the Chamber.

§ 84. REMARKS ON THE PREPOSITIONS.

1. Prepositions (except ἐν, εἰς, ἐκ) are oxytone before their case : after their case many are paroxytone, but in Modern Greek they are seldom found in this position.

2. All Prepositions may be compounded with Verbs.

3. When followed or compounded with a word beginning with a vowel, prepositions drop their final vowel. Πρὸ and περὶ are exceptions to this rule. If the word has a rough breathing, τ and π final are changed to θ and φ.

4. In composition:—έν and σύν change their final ν to μ before β, π, φ, ψ, to γ before γ, κ, χ, ξ, and before λ, μ, ρ, σ to these letters. N.B. When σύν precedes ζ, or σ followed by another consonant, the final ν is dropped: but with έν the final ν is retained. Ex. ή συζήτησις, the debate; ένσπείρω, to instil.

Exercise.

I lean against the wall.

Στηρίζομαι εις τὸν τοῖχον.

Close to the sea.

Κοντὰ (πλησίον, σιμὰ) εἰς τὴν
θάλασσαν.

From what illness did he
die? From fever.

Ἀπὸ ποῖαν ἀσθένειαν ἀπέθανε;
Ἐκ πυρετοῦ.

I know him by his voice.

Τὸν γνωρίζω ἀπὸ τὴν φωνήν
(ἐκ τῆς φωνῆς).

On November 12.

Τὴν δωδεκάτην τοῦ Νοεμβρίου.

I do not care about that.

Δὲν μὲ μέλει δι' αὐτό.

They borrowed money at 30
per cent. on their monthly
wages.

Ἐδανείσθησαν χρήματα πρὸς τρι-
άκοντα τοῖς ἑκατὸν προεξοφλή-
σαντες τὸν μηνιαῖον μισθὸν των.

I rely upon you and your
promise.

Βασίζομαι εἰς ἐσέ καὶ εἰς τὴν
ὑπόσχεσίν σου.

After the rain, the sun ap-
pears.

Ὑστερα ἀπὸ τὴν βροχὴν φαί-
νεται ὁ ἥλιος.

For three weeks, two months.

Διὰ τρεῖς ἐβδομάδας, δύο μῆνας.

In Ancient Greek and Mo-
dern Greek.

Ἀρχαία Ἑλληνικὰ καὶ Νέα Ἑλλη-
νικὰ καὶ νεοελληνικά (vernac-
ular, Ῥωμαϊκά).

A quarter to eight.

Ὅκτῳ παρὰ τέταρτον.

I come from England.

Ἐρχομαι ἀπὸ τὴν Ἀγγλίαν (ἐκ
τῆς Ἀγγλίας).

Outside the town.

Ἐξω ἀπὸ τὴν πόλιν οἱ ἐκτὸς τῆς
πόλεως.

Nobody except you.

Κανένας ἐκτὸς σοῦ.

Yesterday I was at your brother's.	Ἦχθες ἤμουν εἰς τοῦ ἀδελφοῦ σου, (high style) παρὰ τῷ ἀδελφῷ σου.
I have not my watch with me.	Δὲν ἔχω τὸ ὠρολόγιόν μου μαζί μου.
He took him by the hair.	Τὸν ἔπιασεν ἀπὸ τὰ μαλλιά.
Death for the fatherland.	Ὁ ὑπὲρ πατρίδος θάνατος.
For the present . . . for the future however.	Κατὰ τὸ παρὸν . . . , τοῦ λοιποῦ οὐ ἀπὸ τοῦδε καὶ εἰς τὸ ἐξῆς.
His love towards me.	Ἡ πρὸς ἐμὲ ἀγάπη του.
About 9 o'clock.	Περὶ τὰς ἐννέα.
Inside the town.	Ἐντὸς τῆς πόλεως (μέσα εἰς τὴν πόλιν).
On the table.	Ἐπάνω εἰς τὸ τραπέζι (ἐπὶ τῆς τραπέζης).
I wonder at that.	Ἀπορώ δι' αὐτό.
The money changers asked a drachme too much for every gold piece.	Μίαν δραχμὴν περιπλέον ἐζήτουν οἱ ἀργυραμοιβοὶ διὰ κάθε χρυσοῦν νόμισμα.
Every two days.	Κάθε δύο ἡμέρας.
Before the door.	Πρὸ τῆς θύρας, ἔμπρὸς εἰς τὴν θύραν.
Five minutes to twelve.	Δώδεκα παρὰ πέντε (λεπτά).
At that time.	Εἰς οὐ κατὰ τὸν καιρὸν ἐκεῖνον.
They sell the oke (about 3 lbs.) at 10 drachmæ.	Τὸ πωλοῦν οὐ πωλεῖται πρὸς δέκα δραχμὰς τὴν ὀκάν.

Vocabulary.

to run, <i>τρέχω</i> .	the East, ἡ Ἀνατολή.
the wisdom, ἡ σοφία.	marble, τὸ μάρμαρον.
the integrity, ἡ τιμότης.	the shop, τὸ μαγαζεῖον, τὸ ἐργαστήριον.
upright, honest, <i>τίμιος</i> .	the cage, ὁ κλωβὸς (τὸ κλωβίον).
the prison, ἡ φυλακή.	

to draw caricatures, κάμνω γελοιογραφίας.	the sponge, ὁ σπόγγος.
mind your own business, κύτ- ταζε τη(ν) δουλειά(ν) σου.	be quick, γρήγορα.
the police, ἡ ἀστυνομία.	the corner, ἡ γωνία.
to wipe out, ἐξαλείφω.	the chain, ἡ αλυσίς.
	my wife, ἡ σύζυγός μου.

Exercise.

He ran up the hill. Why are you always speaking against me and in favour of my rival? Because in my opinion (according to me) he is far above you in wisdom and integrity. What do you know about wisdom? In two years' time, you shall be in prison with your wise and upright friend. Go through the town, and look towards the East; on the hill you will see a house with marble walls. In the shop was a man in a cage, and beside it two black slaves. It is against the law to draw caricatures on the wall. Mind your own business; the house was built by me, and I shall put anything I like upon the walls or inside it, on the top or underneath it. The police are coming. Quick! give me something to wipe it out. Come and stand in front of it to hide it from the eye of the law. Throw me a sponge out of the window. For goodness' sake, be quick, or they will be round the corner. I shall be bound with chains and torn from my wife and family.

§ 85. ADVERBS.

1. *Adverbs of Manner and of Kind.*

Those Adverbs of Manner and of Kind which are formed from Adjectives have already been mentioned in § 40. Of the rest the following are the most important.

ἄλλῶς, otherwise.

ἴσα, straight; Ex. Go straight up, Πήγαινε ἴσα ἐπάνω.

ἴσα, ἴσα, or ἴσια, ἴσια, exactly.

ἔτσι, thus (οὕτως).

ἔτσι κ' ἔτσι, pretty well, so so. Ex. How are you? Πῶς

εἶσθε; Pretty well, ἔτσι κ' ἔτσι.

πῶς, how.

καθώς, ὥς, ὅπως, thus, as.

§ 86. Adverbs of Time.

χθές, yesterday.

σήμερον, to-day.

αὔριον, to-morrow.

προχθές, the day before yesterday (used for any recent day).

μεθαύριον, the day after to-morrow (used for any intermediate future day).

ἀπόψε, this evening.

ἐφέτος, this year.

πέρνσι, last year.

τοῦ χρόνου, next year.

ποτέ, never. Ex. ποτέ μου, never in my life.

πότε; when?

πάντοτε, always.

τότε, then.

τώρα, or τόρα, now.

εἰς τὸ ἐξῆς, for the future.

εὐθύς, immediately.

ἀμέσως, immediately, at once.

ἀκόμη, yet.

δλοένα, δλονέν, continually, incessantly.

§ 87. *Adverbs of Place.*

ὅπου, ποῦ, where.

παντοῦ, everywhere.

ἐδῶ, ἐντεῦθεν, here, hence.

ἐκεῖ, ἐκεῖθεν, there, thence.

ἄνω, ἐπάνω, up, above.

κάτω, down, under, below.

μεταξύ, between, among.

μακράν, far.

ἐμπρός, forward, before.

ὀπίσω, behind.

ἐντός, μέσα, inside, within.

ἐκτός, besides, outside, without.

πλησίον, near.

Adverbs of place have the following terminations :—

(a) *θι*, rest in a place, αὐτόθι, there.

(b) *θεν*, motion from, ἦλθον ἐκεῖθεν, I came thence.

(c) *σε*, and *δε*, motion towards, Ὑπῆγα ἐκεῖσε, ἔσπευσα οἴκαδε, I went thither, I hurried towards home.

§ 88. *Miscellaneous Adverbs.*

ναί, yes.

μάλιστα, certainly.

ὄχι, no ; ὄχι δά, no indeed.

δέν, not (with Indicative).

μή, not (with other moods and the Verb Infinite).

πολύ, παρὰ πολύ, much, too much.

σχεδόν, nearly.

ἴσως, perhaps.

κάν, for καὶ ἄν, at least, even.

πλέον, more. Εξ. Δὲν ἤμπορῶ πλέον νὰ προχωρήσω, I can go on no more.

πάλιν, again.

λίαν, very.

Εξ. Ὑπῆγετε; have you been? Ναί, yes. Δύνασθε νὰ τὸ κάμητε; can you do it? Μάλιστα, certainly. Τὸ ἐκάμετε; did you do it? Ὁχι, no. Δὲν τὸ ἔκαμα, I did not do it. Μὴ τὸ κάμης, do not do it. Πάρα πολὺ ἀκριβά, too dear. Ἴσως θὰ ἔλθῃ, perhaps he will come. Εἶναι λίαν ἀπλοῦς, he is very simple. Οὐδὲ κὰν ἐφάνη, he did not even appear.

§ 89. CONJUNCTIONS.

καί, and.

ἀν καί, though, although.

οὔτε—οὔτε, neither—nor.

οὐδέ, neither, nor (emphatic).

μήτε—μήτε, neither—nor.

μὲν—δέ, indeed—but.

ὁ μὲν—ὁ δέ, the one—the other.

ἀλλά, but.

ὅμως, however; οὐχ ἥττον ὅμως, nevertheless.

εἰάν, ἂν, if. Ἐάν and ὅταν with both Indicative and Subjunctive in Modern Greek.

ἢ—ἢ, either—or.

εἴτε—εἴτε, either—or.

ὅταν, when.

ὅτε, when (with the Indicative).

ἕως, until.

πρίν, before (always followed by the Subjunctive).

ἀφ' οὗ, ἀφ' οὗ, since.

ἐν ᾧ, ἐν ᾧ, whilst.

ἄμα, as soon as.

διότι, because.

ὥστε, so that.

ἵνα, that.

νά, that (followed by Subjunctive).

Ex. θέλω νὰ λύω (Anc. θέλω λύειν), I wish to loose.

With the Imperfect it expresses a desire. Ex. Νὰ ἔκαμνεν αὐτό, Oh, that he would do that.

ὅτι, that.

ὅπως, in order that.

μή, lest, that not.

The particles γάρ and οὖν are now never used in conversation.

§ 90. INTERJECTIONS.

τί κρίμα, what a pity.

μὰ τὸν Δία, by Jupiter.

καῦμένε, poor fellow.

ἀνόητε, you fool.

λαμπρά, splendid.

εὖγε, well done.

μπράβο, bravo.

Ζήτω, hurrah.

Ζήτωσαν οἱ Βασιλεῖς, long live the King and Queen.

τί ὠραία ποῦ εἶναι, how beautiful it is.

§ 91. REMARKS ON THE PECULIARITIES OF MODERN GREEK SYNTAX.

The cultivated language for the most part preserves the grammatical forms of the classical period. The relation of Modern to Classical Greek is most ably treated of in Appendix II. Only the more ordinary cases, where the Modern form differs from the Ancient, will be noted below.

§ 92. THE ARTICLE.

1. There is no indefinite Article. In conversation its place is sometimes filled by *εἰς*, *μία*, *ἓν*, or by the indefinite Pronoun, *τις*. 'Some' (partitive) is not translated: as, give me some bread, *δός μοι ψωμί*, or *δός μοι ὀλίγον ψωμί*. I have no bread, *δὲν ἔχω ψωμί*.

2. If the Adjective precedes the Substantive, the definite article is placed before the two; if the Adjective follows the Substantive, the definite article is repeated before each: as, *ἡ ὡραία γυνή* or *ἡ γυνή ἡ ὡραία* (emphatic), the beautiful woman.

3. If a demonstrative Pronoun (*αὐτός*, *ἐκείνος*) precedes the Substantive, the definite Article stands between the two: as, *ἐκεῖνος ὁ ἄνθρωπος*, that man. *Ὅλος* and *πᾶς* when used in the sense of 'all' follow the same rule.

4. Names of Persons, Cities, Countries, are generally preceded by the definite Article: as, *ὁ Κύριος Οὐάδδινγκτων*, Monsieur Waddington; *ἡ Κύπρος*, Cyprus; *τὸ Λονδίον*, London; *ὁ συνταγματάρχης Οὐάιτ*, Colonel White.

5. In writing, all the words which depend upon a substantive can be inserted between it and the Article: as, *ἡ περὶ ἧς ὁ λόγος ἐπιτροπή*, the commission in question.

In the same manner dependent words can be inserted between a substantive and a participle: as, *γυναῖκα (γυνή) ἐν τῇ χηρείᾳ διατελοῦσα*, a woman continuing in widowhood.

6. The Article is often used in the place of *αὐτός*, *αὐτή*, *αὐτό*, he, she, it: as, *τὸ φόρεμά του*, his coat; *τοῦ εἶπα*, I told him. In these cases the Article is properly a curtailed form of *αὐτός*, but no sign is used to denote this.

§ 93. THE CASES.

1. In Modern Greek the Prepositions are often used to express the force of the Genitive or Dative. The Genitive

is replaced by *ἀπό* or *μέ* with the Accusative, and the Dative by *εἰς* with the Accusative: as, *εἰπέ το εἰς τὸν ὑπηρέτην*, tell it to the servant.

2. The Accusative¹ sometimes stands in the place of the Dative: as, *μέ εἶπε*, he told me, for *μοι εἶπε*. The Genitive *μοῦ* is also employed in the vernacular; as, *μοῦ εἶπε*.

3. The Nominative is sometimes employed, where we use the Genitive: as, *ἓνα βουκάλι κρασί*, a bottle of wine; *ἓνα ζευγάρι γάντια*, a pair of gloves.

4. The Genitive Absolute is used in writing but not in conversation.

§ 94. THE ADJECTIVE.

1. The Adjective stands before the Substantive, with which it agrees, except when the two together form the Predicate. Even then, the Adjective usually stands first, as, *ὁ καλὸς ἄνθρωπος*, the good man; *ὁ ὑπηρέτης εἶναι καλὸς ἄνθρωπος*, or *ἄνθρωπος καλός*.

2. If an Adjective stands without a Substantive, *ἄνθρωπος*, a man, is understood if it is Masculine; *πρᾶγμα*, a thing, if it is Neuter. Ex. *οἱ πλούσιοι*, the rich men; *εἶναι δύσκολον*, it is a difficult thing.

3. In the written language the Comparative is followed by the Genitive or by *παρά*; as, *εἶμαι καλλίτερος ἐκείνου*, I am better than that man. In the spoken language the Comparative is generally followed by *ἀπό*, with the Accusative, as, *ὁ φίλος σας εἶναι ὑψηλότερος ἀπ' ἐκείνου*, your friend is taller than that man.

4. The Comparative is joined to Verbs by the words, *παρ'*

¹ A very common phrase is, *Νὰ σὰς εἰπῶ*, Let me tell you. The traveller will hear this, whenever a Greek is going to begin a story or wishes to attract his hearer's attention. (It is pronounced 'Nasspō' or 'Nashpō,' quickly, as if one word.)

ὁ τι, παρ' ὅσον, ἀφ' ὃ τι, ἀφ' ὅσον, as, εἶναι καλλίτερος ἄνθρωπος παρ' ὃ τι στοχάζεσθε, he is a better man than you imagine.

§ 95. THE NUMERALS.

1. When Numerals (up to 12) are employed in the Feminine, ὥρα, hour, o'clock, is understood, as, εἰς τὴν μίαν (ὥραν), at one o'clock ; εἰς τὰς ὀκτώ (ὥρας), at eight o'clock.

2. To denote a date they are put in the Neuter Plural (ἔτη, years, understood), as εἰς τὰ χίλια ὀκτακόσια πενήντα ἑπτὰ (ἔτη), in 1857 ; or, in more elevated language, κατὰ τὸ χιλιωστὸν ὀκτακοσιοστὸν πενηκοστὸν ἑβδομον ἔτος.

3. χιλιάς, a thousand, is properly a Substantive, and governs the Genitive, as, τρεῖς χιλιάδες ἀνθρώπων, but it is frequently used as a Numeral Adjective, as, τρεῖς χιλιάδες ἄνθρωποι, three thousand men.

§ 96. THE PRONOUNS.

1. The Personal Pronouns are only used before the Verb, when special emphasis has to be laid on the person, as, ἐγὼ τὸ ἔκαμα ὅχι ἐκεῖνος, I did it, not that man.

2. The monosyllabic Personal Pronouns (μοῦ, μέ, etc.) are placed before the Verb, unless it is in the Imperative, as, σέ εἶδε, he saw you ; but ἀφήσέ με, let me alone.

3. If two such Pronouns are employed in the same sentence, one in the Accusative and the other in the Genitive or Dative, the one in the Accusative is placed last, as, δός μοί το, give it me.

4. In the Compound Tenses these Pronouns are placed before ἔχω, but between θέλω and the Verb, as, τὸν ἔχω εἶπει, I have told him ; θέλω τὸν εἶπει, I will tell him. They are also placed between the Particles, θά, ἄν, μή, δέν, ἄς, νά, and the Verb, as, θὰ τὸ κάμω, I will do it ; ἄς τὸ λάβῃ, let him take it.

5. The Possessive Pronouns can either follow the Substantive they depend on, or stand between the Adjective and the Substantive, as, *ὁ μαῦρος σκύλος μου*, or, *ὁ μαῦρός μου σκύλος*, my black dog.

6. The Relative Pronoun agrees in Gender, Number, and Person with its antecedent, but in Case it belongs to its own clause, as, *ὁ ἄνθρωπος, τὸν ὁποῖον ἐδίωξαν*, the man whom they sent away; *ἐγώ, ὅστις ἔκαμα τοῦτο*, I, who did this.

7. What! How! are expressed by *τί* (indecl.), as, *τί ὠραία θέα!* What a beautiful view! *τί λαμπρόν!* How splendid!

8. Some one (indef.) can be rendered by *τίς* (indef.), as, *μοὶ εἶπέ τις*, some one told me, I was told. The more usual rendering is by the third person singular passive, as, *λέγεται*, it is said, or, the third person plural active, as, *λέγουσι*, they say.

9. As in French, the Negative Pronouns, *κανείς* (contraction of *καὶ-ἀν-είς*), nobody, somebody, *ποτέ*, never, *τίποτε*, nothing, require a second negation with the Verb, as, *δὲν ἔκαμα τίποτε*, I did nothing; *κανείς δὲν δύναται*, no one can.

10. 'None,' 'no,' have not an exact equivalent in Greek. The sentence must be turned; as, I have no money, *δὲν ἔχω χρήματα*.

11. It is worthy of notice that in the Modern Forms *ἐμένα* for *ἐμέ* and *ἐσένα* for *σέ* the original *ν* of the Accusative is preserved. This *ν* may represent the Sanscrit *m*, as, *mâm*, *tvâm*; but it is more probably a false analogy from *οὐδένα*.

§ 97. THE VERB.

1. In Modern Greek there is no Middle Voice, but the Passive has in some cases a Reflexive and in others a Reciprocal force, as (1) *νίπτομαι*, I wash myself; (2) *ἀγαπώμεθα*, we love one another.

2. Neuter Verbs are both Active and Passive in form, but

cannot govern an object in the Accusative, *ἔρχομαι*, I come ; *πηγαίνω*, I go.

3. The Ancient Infinitive is rendered by *νά* and the Subjunctive, or by *ᾷ* and the Indicative. Thus *θέλω ἐλθεῖν* is rendered *θέλω νὰ ἔλθω* ; *πιστεύω ἀκούειν* is rendered *πιστεύω ᾷ ἀκούω*.

Only monosyllables can stand between *νά*, *θά*, *ᾷ*, *δέν*, *μή*, and the Verb.

4. The Participles are much less frequently used. The language is more analytic. Thus *ἐρχόμενος εἶδον* is rendered *ὅταν ἤρχόμην εἶδον* ; but in some phrases the relative Pronoun and the Indicative in English is rendered by the Participle in Greek. The man who bears this letter, *ὁ φέρων τὴν ἐπιστολὴν ταύτην*.

5. The distinction between the Tenses formed from the Present Stem (viz. the Imperfect, First Future, and First Conditional) and those formed from the Aorist Stem (viz. the Aorist, Second Future, and Second Conditional) must be carefully observed. The former have reference to repeated or continued action, the latter to an action to be performed once.

Ex. *θὰ πηγαίνω* (First Future) *εἰς τὴν Ἀκρόπολιν καθ' ἑκάστην*, I shall go to the Acropolis every day ; *θὰ ὑπάγω* (Second Future) *σήμερον εἰς τὴν τράπεζαν*, I shall go to the Bank to-day (once) ; *ἔγραφον* (Imp.) *ὅταν εἰσῆλθε*, I was writing when he came in ; *ἠγέρθην* (Aor.) *ὅταν εἰσῆλθε*, I rose when he came in.

6. The Perfect is very seldom employed. The Aorist and Imperfect denote all stages of past time, thus, I have been four times, and, I went four times, are both translated by the Aorist, *ὑπῆγα τετράκις*.

7. The negative *δέν* is only used with the Indicative ; *μή* with the other Moods and with the Participles.

EXERCISES ON THE FOREGOING RULES OF SYNTAX.

I.

TO APΘPON.

Θέλω ὀλίγο 'ψάρι, δὲν δύναται τις νὰ φάγῃ μερίδα ὡς αὐτήν, Δὲν δύναμαι νὰ σοῦ δώσω συμβουλὴν τινα. Τίνος εἶναι τὸ ὠραῖον ἐκεῖνο μαῦρον ἄλογον, τὸ ὁποῖον βλέπει τις καθ' ἐκάστην (ἡμέραν) εἰς τὸν δρόμον τῶν Πατησίων; Τὸ ψαρὸν¹ ἄλογον ἀνήκει εἰς ἓνα ἀξιωματικὸν τοῦ πυροβολικοῦ,² ἀλλὰ δὲν εἶδον τὸ μαῦρον. Διατὶ δὲν ἀγοράζετε τὴν οἰκίαν ἐκείνην; Ὁ φίλος ἐδῶ θὰ τὴν ἡγόραζεν ἔὰν εἶχε τὰ χρήματά σας. Ὁ κ. Κουμουνοῦρος εἶναι πρωθυπουργός, καὶ ὁ κ. Δηλιγιάννης ὑπουργὸς τῶν ἐξωτερικῶν³ (1879). Ὁ θόρυβος τῆς θαλάσσης. Ὁ ἄνθρωπος ὁ ὁποῖος μένει εἰς τὴν οἰκίαν εἶναι συνήθως εὐτυχής. Ἡ ἐνέργεια τῆς Τουρκίας καὶ ἡ τῶν Δυνάμεων ἔσχον ἐπιρροὴν ἐπὶ τοῦτου. Ὁ σύζυγός της φέρεται πολὺ ἄσχημα⁴ πρὸς τὰ τέκνα του.

II.

ΠΑΡΑΤΗΡΗΣΕΙΣ ΕΠΙ ΤΩΝ ΠΤΩΣΕΩΝ.

Ἡ λέμβος⁵ ἦτο γεμάτη (πλήρης) νεροῦ, ὥστε ἔδωκα μίαν πασαούρα⁶ (ἐν μάκτρον) εἰς τὸν ὑπηρέτην καὶ τοῦ εἶπον νὰ τὴν σπογγίσῃ. Τὰ μάλλινα φορέματα εἶναι τὰ δροσερώτερα⁷ κατὰ τὸ θέρος. Τοῦ ὠμίλησα, ἀλλὰ δὲν ἠθέλησε ν' ἀποκριθῇ εἰς ἐμέ. Ὑπηρέτησε τρία ἔτη εἰς τὸν στρατὸν καὶ τότε μετετέθη⁸ εἰς τὴν ἐφεδρείαν. Πλήρωσε τὸν ἀμαξᾶν δύο φράγκα καὶ μισὸ τὴν ὥραν. Ὁ διερμηνεὺς⁹ ζητεῖ ἐξ φράγκα τὴν ἡμέραν. Ποίας ἡλικίας εἶναι ὁ Διάδοχος; Εἶναι ἔνδεκα ἐτῶν. Ἔχετε ἓνα ζευγάρι ὑποδήματα¹⁰ νὰ μὲ δανείσητε;

¹ Grey. ² Artillery officer. ³ Minister of Foreign Affairs. ⁴ Behaves very badly. ⁵ The boat. ⁶ A mop (Turkish). ⁷ Coolest. ⁸ Was transferred. ⁹ The interpreter, cicerone. ¹⁰ A pair of boots.

III.

ΕΠΙΘΕΤΑ.

Ὁ μεγάλος μαῦρος σκύλος εἶναι καλὸς φύλαξ. Οἱ ἀρχαῖοι κρίνονται¹ ὑπὸ τινων ὅτι ὑπῆρξαν ἡμίθεοι. Οἱ φρόνιμοι ἄνθρωποι κάμνουν μωρίας ἐνίοτε. Εἶναι πολὺ μακρύτερα ἀπὸ Βρεντεσίου εἰς Ἀλεξάνδρειαν ἢ ἀπ' Ἀθηνῶν. Εἶναι καλλίτερον νὰ ὑπάγῃ τις διὰ ξηρᾶς² ἢ διὰ θαλάσσης. Τὰ ἀτμόπλοια τῆς Γαλλικῆς ἑταιρίας³ εἶναι καλλίτερα τῶν ἄλλων ἑταιριῶν. Οἱ δρόμοι τῆς Κωνσταντινουπόλεως εἶναι πολὺ βρωμεροί⁴ (ἀκάθαρτοι).

IV.

ΑΡΙΘΜΗΤΙΚΑ.

Τί ὥρα εἶναι; Εἶναι τέσσαρες. Ἐκτύπησεν ἕξ καὶ μισή (ἡμίσειαν); Μάλιστα πρὸ ἡμισείας ὥρας. Κατὰ ποῖον ἔτος ἐγενήθη ὁ Πίττ; Εἰς τὰ χίλια ἑπτακόσια πενήντα ἐννέα καὶ ἔγινε πρωθυπουργὸς εἰς τὰ χίλια ἑπτακόσια ὀγδοήκοντα τέσσαρα. Εἴκοσι χιλιάδες στρατοῦ ἠδύνατο νὰ διαβῶσι τὰ σύνορα.

V.

ΑΝΤΩΝΥΜΙΑΙ.

Σὺς λέγω, Κύριε, ὅτι ἐγὼ πρέπει νὰ λάβω τὰ χρήματα⁵ καὶ ὄχι ἐκεῖνος. Ὅχι, ἀφέντη,⁶ ἐγὼ ἔκαμα ὅλην τὴν ἐργασίαν. Αὐτὸς μοι εἶπεν ὅτι σὺ τὸ εἶχες δώσει εἰς αὐτόν. Κτύπησέ με ἂν τολμᾷς καὶ θὰ σὲ ξανακτυπήσω.⁷ Θὰ τὸν ἐμαχαίρωνα,⁸ ἀλλὰ μὲ ἐμαχαίρωσεν αὐτὸς πρῶτος. Τὸ μαῦρον φόρεμά μου εἶναι σκονισμένον.⁹ Τὸ δακτυλίδι, τὸ ὁποῖον ἔδωσα εἰς τὴν ἀδελφὴν μου ἐκλάπη.¹⁰ Ἐμέ, ὁ ὁποῖος ἔκαμα τὸ πᾶν δι' αὐτούς, μεταχειρίζονται τοιουτοτρόπως; Τί ὠραία πρωΐα! Τί καλὸς ἄνθρωπος ποῦ εἶναι! Οὐδέποτε ψεύδεται, ἀλλ' αἱ πληροφορίαι¹¹ του εἶναι ἀτελεῖς. Δὲν ἔλαβον ἐπιστολὰς σήμερον.

¹ Are regarded. ² By land (literally, dry). ³ Messageries Maritimes. ⁴ Dirty, foul. ⁵ That I ought to receive the money. ⁶ Master; a corruption of *αὐθέντης*; adopted by the Turks as a title and re-introduced by them into Greece. ⁷ I will hit you back. ⁸ To stab with a knife. ⁹ Dusty. ¹⁰ Has been stolen. ¹¹ His information is incomplete.

VI.

ΡΗΜΑΤΑ.

Ἐκτυπήθην¹ ἐν ᾧ ἔπαιζα (οἱ παίζων) τὸ cricket. Ἐμποροῦμεν νὰ βοηθώμεν ἀλλήλους (βοηθώμεθα) ἐὰν σὺ μείνης πιστός.² Πηγαίνει νὰ συμβουλευθῇ τὸν ἱατρόν. ἤκουσα ὅτι δὲν εἶναι καλά, ὥστε ἦλθον νὰ ἐρωτήσω περὶ αὐτοῦ. Θὰ πηγαίνετε³ εἰς τὸ θέατρον τὸν χειμῶνα τοῦτον; Ὁχι πολὺ συχνά. Θὰ ὑπάγω⁴ αὔριον τὸ ἑσπέρας νὰ ἴδω Ὁ Τρονatore⁵ κατ' ἐξαίρεσιν.⁶ Διαρκούσης τῆς ἐπαναστάσεως⁷ οἱ Ἕλληνες ἐπολέμησαν γενναίως. Ὁ ἄνθρωπος, ὁ ὁποῖος ἐληστεύθη,⁸ εἶναι ὁ τραπεζίτης μου. Διέρχεται τις τὸν καιρὸν τοῦ εὐχαρίστως παίζων πιάνο (κλειδοκύμβαλον). Ἔχω γράψαι (ἔγραψα) εἰς τὸν ἐν Λονδίῳ πράκτορά⁹ μου. Ἐγραψα σήμερον ζητῶν περισσότερα χρήματα. Λέγουσιν ὅτι θὰ συμβῇ πολιτικὴ κρίσις. Διαδίδεται¹⁰ ὅτι ὁ πρέσβυς ἐν Κωνσταντινουπόλει παρητήθη καὶ ὅτι ἀντικατεστάθη ὑπὸ τοῦ Δ. Κάποιος μοι εἶπεν ὅτι ἦσθε εἰς τὸν χορὸν τὴν παρελθούσαν νύκτα. Ἀφ' οὗ ἡγοράσατε τὸ βιβλίον πρέπει νὰ τὸ ἀναγνώσσετε.

VII.

ΠΡΟΘΕΣΕΙΣ.

Πήγαυε εἰς τὸ θέατρον ἀντ' ἐμοῦ. Ὁχι, εὐχαριστῶ, δὲν θὰ ἐξέλθω ἐκ τῆς οἰκίας ἕνεκα τοῦ ψύχους. Ἐστάθη πρὸ τοῦ ἐμπορικοῦ (οἴκου)⁹ καὶ ἐτράβηξε τὰ μαλλιά του, ἔπειτα δὲ τρέξας κατὰ τοῦ τοίχου ἐφονεύθη. Διὰ τί ζητεῖς περισσότερα ἀπὸ ἐμένα παρ' ὅσα ἠθέλεις ζητήσει¹⁰ ἐὰν ἦμην Ἕλλην; Μίαν τιμὴν, κύριε, ἔχομεν δι' ὅλους. Καλά. Νομίζω ὅτι 12 φράγκα τὴν ἡμέραν δι' ὅλα¹¹ εἶναι ἀρκετά. Δὲν πληρόνω περισσότερα. Βάλε τὰ πράγματα¹² μου εἰς τὴν ἄμαξαν.

¹ I was struck.² Faithful.³ Note the force of the two tenses.⁴ As an exception.⁵ During the Revolution. Genitive Absolute.⁶ Who was robbed.⁷ My agent.⁸ It is reported.⁹ Shop.¹⁰ Than you would ask.¹¹ For all.¹² Put my things.

§ 98. PROSODY.

1. In speaking, the Greeks emphasize and prolong the accented syllable, to the exclusion of any difference in duration between long and short vowels. The Prosody of Modern Greek is founded upon this practice.

2. Accented syllables are treated as long, with the exception of a few monosyllables, where the accent is not pronounced.

Unaccented syllables are treated as short.

Thus αὐτός is considered an iambus (υ-).

θέλω is considered a trochee (-υ).

ἀνθρωπος is considered a dactyl (-υυ).

εὐγενής is considered an anapæst (υυ-).

3. The principal and more simple ancient metres are used by the Greek poets of to-day. Perhaps the most common metre in the longer poems is that called the 'political,' of which the following lines will serve as examples,—

Aristophanes, *The Wasps*, 244 :

	1	2	3	4	5	6	7		
(1)	ἐπ	αὐτῶν	ὥς	κῶλ	ὠμῶν	οὐς ὦν	ἡδῦκ	ἡσῶν	ἀλλ᾽ quantitative.

On p. 189 :

	1	2	3	4	5	6	7		
(2)	κι'	ὅτ᾽αν	εἰ	προβαλ	ἡ αὐτῶν	ἡ, σῆ	δόξᾳ	θρονασ	μένῃ accentual.

	1	2	3	4	5	6	7		
(3)	A	cāptain	böld	ðf	Hālī	fāx whð	lived	īn	cōuntry quārtērs.

The metre is trochaic tetrameter catalectic, with *anacrusis*, i. e. with a syllable at the beginning of the verse which is not reckoned in the metre, but serves as a 'back-stroke' (ἀνάκρουσις), preparatory to getting the metre under weigh. In (1) this syllable is ἐπ', in (2) κι', in (3) 'A.' A trochee is - υ :

PART II.

DIALOGUES AND LETTERS.

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DIALOGUES.

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PART II.

DIALOGUES.

(1) ORDINARY PHRASES.

Good morning. How do you do? How are you?	Καλὴν ἡμέραν (pronounced καλ' ἡμέρα). Τί κάμνετε; Πῶς εἰσθε;
Good bye. Au revoir. Good night.	Χαίρετε. Καλὴν ἀντάμωσιν. Καλὴν νύκτα (pr. καληνύκτα).
Excuse me. It is mine. Give me that, please.	Συγγνώμην. Εἶναι ἰδικόν μου. Δός (δότε) μοι ἐκείνο, παρακαλῶ.
I cannot understand you. Please repeat. Please speak slowly.	Δὲν δύναμαι νὰ σᾶς ἐννοήσω. Ἐπαναλάβετε παρακαλῶ. Ὅμιλῆσατε ἀργά, παρακαλῶ.
Can you talk English, French, German, or Italian?	Ὅμιλεῖτε Ἀγγλικά, Γαλλικά, Γερμανικά ἢ Ἰταλικά;
Write it down. What do you mean? I do not know.	Γράψατέ το. Τί ἐννοεῖτε; Δὲν ἤξεύρω.
Very well. Splendid. Thank you.	Πολὺ καλά. Λαμπρά. Εὐχαριστῶ.
I am much obliged to you.	Σᾶς εἶμαι πολὺ ὑπόχρεως.
You are most kind.	Εἰσθε πολὺ καλός.
Never mind. I do not care about that.	Δὲν πειράζει. Δὲν μὲ μέλει δι' αὐτό.
I am very sorry.	Λυπούμαι πολὺ.
Please tell me your name.	Εἰπέ(τε) μοι τὸ ὄνομά σου παρακαλῶ.
Where do you live?	Ποῦ κατοικεῖτε;
What o'clock is it?	Τί ὥρα εἶναι;

When do you leave for Constantinople?

Take care. Go faster. Stop, coachman. Turn to the right—left.

Go on. Wait. Return at 11 p.m.

How far is it?

Πότε ἀναχωρεῖτε διὰ τὴν Κωνσταντινούπολιν;

Πρόσεξε. Πήγαινε γρηγορώτερα (ὀγληγορώτερα). Στάσου ἀμαξά. Στρέψε δεξιὰ—ἀριστερά.

Προχώρει, ὅρ ἐμπρός. Περίμενε. Ἐπίστρεψε εἰς τὰς ἑνδεκα μ. μ. (μετὰ μεσημβρίαν).

Πόσον μακρὰν εἶναι;

(2) TRAVELLING BY STEAMER.

Corfu to the Piræus.

Has the steamer from Trieste arrived?

It will be late to-day, on account of the bad weather.

When does the steamer for Piræus sail?

In two hours.

Is the captain on board? I want to speak to him.

Yes, sir; I will take you to him.

Where is my cabin?

For how many persons, sir?

I am alone.

What luggage will you have in the cabin?

I want all my luggage in.

ΤΑΞΕΙΔΙΟΝ (ΠΕΡΙΗΓΗΣΙΣ) ΔΙ' ΑΤΜΟΠΛΟΙΟΥ.

Ἀπὸ Κερκύρας εἰς Πειραιᾶ.

*Ἐφθασε τὸ ἀτμόπλοιον ἐκ Τερ-
γέστης;

Θ' ἀργήσῃ σήμερον ἔνεκα τῆς
κακοκαιρίας.

Πότε ἀναχωρεῖ τὸ ἀτμόπλοιον διὰ
τὸν Πειραιᾶ;

Μετὰ δύο ὥρας.

*Ὁ πλοίαρχος εἶναι εἰς τὸ ἀτμό-
πλοιον; Θέλω νὰ τοῦ ὁμιλήσω.

Μάλιστα, κύριε· θὰ σᾶς ὁδηγήσω
πρὸς αὐτόν.

Ποῦ εἶναι ὁ θαλαμίσκος μου;

Διὰ πόσα ἄτομα, κύριε;

Εἶμαι μόνος.

Ποῖα πράγματα (ποίας ἀποσκευᾶς)
θέλετε νὰ ἔχητε εἰς τὸν θαλαμίσ-
κον σας;

Θέλω ὅλα τὰ πράγματά μου.

You are not allowed, sir, to have the large box in the cabin.

Well, bring the bag and hat box.

Steward, bring some water and a towel.

At what o'clock is dinner?

There will be no dinner on board to-day, sir.

I must have something. Give me an omelette, some beef, and a bottle of Corinthian wine.

When will you have it, sir?

At once. As soon as we start.

Let me be alone in the cabin if possible.

There is only one sheet on the bed.

That is the custom here, sir.

I do not care what the custom is: I insist upon having two.

Give me a glass of water

Wake me to-morrow before we reach Cephalonia.

Wake me to-morrow at six.

Are we in sight of Cephalonia?

Yes, sir; we shall arrive in half-an-hour.

Δὲν ἐπιτρέπεται, κύριε, νὰ ἔχητε τὸ μέγα κιβώτιον εἰς τὸν θαλαμίσκον.

Καλὰ· φέρε τὸν σάκκον καὶ τὴν καπελιέραν (πιλοθήκην).

Τροφοδότα, φέρε μου ὀλίγον νερόν καὶ μίαν μπόλιαν.

Ποίαν ὥραν εἶναι τὸ γεῦμα (τὸ δεῖπνον);

Δὲν θὰ ἔχη γεῦμα ἐν τῷ ἀτμοπλοίῳ σήμερον, κύριε.

Πρέπει νὰ φάγω κἄτι τι. Δός μοι (δόσε μου) μίαν ὀμελέτταν, ὀλίγον βωδινὸν καὶ μίαν φιάλην Κορινθιακὸν κρασί.

Πότε τὰ θέλετε, κύριε;

Πάραντα. Εὐθὺς ἅμα ἀναχωρήσωμεν.

Θέλω νὰ ἦμαι μόνος, εἰ δυνατόν, ἐν τῷ θαλαμίσκῳ.

Ὑπάρχει ἐν μόνον σινδόνι εἰς τὸ κρεβάτι.

Οὕτω συνειθίζεται ἐνταῦθα, κύριε.

Δὲν με μέλει ποία εἶναι ἡ συνήθεια ἐνταῦθα· ἐπιμένω νὰ μοι δοθῶσι δύο.

Δός μοι ἐν ποτήρι(ον) νερό(ν).

Ξύπνησέ με αὔριον πρὶν φθάσωμεν εἰς τὴν Κεφαλληνίαν.

Ξύπνησέ με αὔριον εἰς τὰς ἑξ.

Βλέπομεν τὴν Κεφαλληνίαν;

Μάλιστα, κύριε· θὰ φθάσωμεν μετὰ ἡμίσειαν ὥραν.

Put some hot water in the basin, and clean my boots.

Bring me some coffee and a biscuit.

Yes, sir; will you have anything else?

I should like an egg, but be quick about it.

What is the name of this town? Argostoli.

Is it the first time that you visit Greece?

No; I have been in Greece before, but I have never come this way.

The view is very fine.

That mountain is grand.

Where is Ithaca?

There, far away on the left.

What a barren rock it looks.

Is this island Zante?

Yes, 'Zante, Zante, Fior di Levante.' In summer it is like a lovely garden.

When shall we reach Patras?

We shall be there at 7 p.m. and stay till 11 p.m., and reach New Corinth at 6 to-morrow morning.

Βάλε ὀλίγον ζεστόν νερόν εἰς τὴν λεκάνην καὶ καθάρισον (γυάλισε) τὰ ὑποδήματά μου.

Φέρε μου ὀλίγον καφὲ καὶ ἐν παξιμάδι (δίπυρον).

Μάλιστα, κύριε· θέλετε τίποτε ἄλλο;

Θέλω ἐν αὐτόν, ἀλλὰ κάμε ὀγλή-
γωρα.

Πῶς ὀνομάζεται ἡ πόλις αὕτη;
'Αργοστόλιον.

Εἶναι ἡ πρώτη φορά, καθ' ἣν ἐπισκέπτεσθε τὴν Ἑλλάδα;

'Οχι· ἦλθον εἰς τὴν Ἑλλάδα ἄλλοτε, ἀλλ' οὐδέποτε ἦλθον διὰ τῆς ὁδοῦ ταύτης.

'Η θέα εἶναι ὠραιოსτάτη.

Τὸ ὄρος αὐτὸ εἶναι μεγαλοπρεπές.

Ποῦ εἶναι ἡ Ἰθάκη;

'Εκεῖ μακρὰν πρὸς τὰ ἀριστερά.

Τὶ γυμνὸς βράχος φαίνεται.

'Η νῆσος αὕτη εἶναι ἡ Ζάκυνθος;

Μάλιστα·

' ἡ Ζάκυνθος, ἡ Ζάκυνθος,
τὸ ἄνθος τῆς Ἀνατολῆς . . '

Κατὰ τὸ καλοκαίρι ὁμοιάζει μα-
γευτικὸν κήπον.

Πότε θὰ φθάσωμεν εἰς τὰς Πά-
τρας;

Θὰ ἤμεθα ἐκεῖ εἰς τὰς ἑπτὰ μ.μ.,
θὰ μείνωμεν μέχρι τῆς ἑνδε-
κάτης μ.μ. καὶ θὰ φθάσωμεν εἰς
τὴν Νέαν Κόρινθον εἰς τὰς ἑξ
αὔριον τὸ πρωῒ.

- Do you intend to go ashore? Σκοπεύετε νὰ ἐξέλθῃτε εἰς τὴν
ξηράν;
- How much do you charge to
take me on shore? Πόσα θέλεις νά με βγάλῃς ἔξω
(νά με ἀποβιβάσῃς);
- Two francs. Δύο φράγκα.
- That is too much; I will give
you one. Εἶναι παρὰ πολὺ· θὰ σοῦ δώσω
ἓνα.
- Very good, sir; here is my
boat. Πολὺ καλὰ, κύριε· ἐδῶ εἶναι ἡ
βάρκα μου (ἡ λέμβος μου).
- Bring that luggage. Φέρε αὐτὰ τὰ πράγματα.
- Have you put all my things
in the boat? Ἔβαλες ὅλα τὰ πράγματά μου
εἰς τὴν λέμβον;
- How many packages are there? Πόσα δέματα (ἀποσκευαὶ) εἶναι;
- Three, sir. Τρία, κύριε.
- There ought to be four. Look
for the other. Ἔπρεπε νὰ ᾔῃαι τέσσαρα· κύτταξε
διὰ τὸ ἄλλο.
- Now are you ready? Push
off. Εἰσαι ἑτοιμος τώρα; Ἐμπρός
(ἀπώθησον).
- There is a franc for you. Ἴδου ἓν φράγκον.
- Have I time to go to the Con-
sulate before the steamer
starts? Ἔχω καιρὸν νὰ ὑπάγω εἰς τὸ
Προξενεῖον πρὶν ἀναχωρήσῃ τὸ
ἀτμόπλοιον;
- Yes, sir. The steamer does
not leave for four hours, and
the Consul lives close by. Μάλιστα, κύριε· τὸ ἀτμόπλοιον
δὲν θ' ἀναχωρήσῃ παρὰ μετὰ
τέσσαρας ὥρας, καὶ ὁ πρόξενος
κατοικεὶ πλησίον.
- Is this New Corinth? Αὕτη εἶναι ἡ Νέα Κόρινθος;
- Yes. We have to disembark
at once, and drive across
the Isthmus. Μάλιστα· εὐθὺς πρέπει ν' ἀπο-
βιβασθῶμεν καὶ νὰ διελθῶμεν
ἐφ' ἀμάξης τὸν Ἴσθμόν.
- Shall I not have time to
ascend Acro-Corinth? Δὲν θὰ ἔχω καιρὸν ν' ἀναβῶ εἰς
τὸν Ἀκροκόρινθον;
- No; the steamer sails from
Kalamaki as soon as the Ὅχι· τὸ ἀτμόπλοιον ἀναχωρεῖ
ἐκ τοῦ Καλαμακίου εὐθὺς ὅμα

- passengers have crossed the Isthmus.
- What carriages are there ?
- The Steamboat Company has carriages, but I recommend you to hire a private one. Give five or six francs.
- Steward, how much do I owe you ?
- Ten francs in all, sir.
- Here is a 20 franc piece. Give me back ten.
- I have only paper and copper, sir. Here is half a ten franc note and eight francs of copper.
- You are giving me too much.
- No, sir ; paper and copper are depreciated (1879).
- Please put this copper in paper.
- Can you take me to Kalamaki, coachman ?
- I am engaged, sir.
- Send another carriage for me.
- Put my luggage on the carriage. Quickly.
- Drive on. Stop ! Go faster. Do not beat your horses like that.
- Is that the steamer for Piræus ?
- I will go on board at once.
- οἱ ἐπιβάται διαβῶσι τὸν Ἴσθμόν.
- Τί εἶδους ἄμαξαι ὑπάρχουσιν ;
- Ἡ ἀτμοπλοικητέραία ἔχει ἁμάξας, ἀλλὰ σὰς συνιστῶ νὰ μισθώσῃτε μίαν ἰδιωτικὴν. Δώσατε πέντε ἢ ἕξ φράγκα.
- Τροφoδότα (παιδί), πόσα σοῦ ὀφείλω ;
- Ἐν ὄλῳ δέκα φράγκα, κύριε.
- Ἰδοὺ ἐν νόμισμα χρυσοῦν τῶν εἴκοσι φράγκων. Ἐπίστρεψόν μοι (δός μοι ὀπίσω) δέκα.
- Ἐχω μόνον χαρτὶ καὶ χαλκόν, κύριε. Ἰδοὺ τὸ ἥμισυ ἐνὸς χαρτονομίσματος τῶν δέκα φράγκων καὶ ὀκτὼ φράγκα εἰς χαλκόν.
- Μοὶ δίδεις πάρα πολλὰ.
- Ὅχι, κύριε· τὸ χαρτονόμισμα καὶ ὁ χαλκὸς εἶναι ὑποτετιμημένα.
- Τύλιξε εἰς χαρτίον, παρακαλῶ, τὸν χαλκὸν τοῦτον.
- Δύνασαι νὰ μὲ φέρῃς εἰς τὸ Κалаμάκιον, ἁμαξηλάτα ;
- Ἐχω ἀγῶγιον, κύριε.
- Στεῖλέ μου ἄλλην ἁμαξαν.
- Βάλε τὰ πράγματά μου ἐπὶ τῆς ἁμάξης. Ταχέως. Γρήγορα.
- Προχώρησον (ἐμπρός). Στάσου. Πήγαινε ταχύτερον. Μὴ κτυπᾷς ἔτσι τὰ ἄλογά σου.
- Ἐκεῖνο εἶναι τὸ ἀτμόπλοιον διὰ τὸν Πειραιᾶ ; Θὰ ἐπιβιβασθῶ ἀμέσως.

Steward, I want some breakfast. Let me have some fish and lamb.

Give me some red (black) wine.

I cannot drink the wine resiné.

Shall we pass Salamis and Aegina? Please point them out to me, when we are near them.

Are those mountains on the right in the Peloponnesus?

Yes; they stretch far away to the south-east.

Τροφοδότα, θέλω νὰ προγευματίσω· δός μοι ὀλίγον ᾠψάρι καὶ ἀρνάκι.

Δός μοι ὀλίγον μαῦρον κρασί.

Δὲν ἠμπορῶ νὰ πῶ τὸ ρετσινάτον κρασί.

Θὰ περάσωμεν ἀπὸ τὴν Σαλαμῖνα καὶ τὴν Αἴγινα; Δείξέ μου αὐτάς, σὲ παρακαλῶ, ὅταν εἴμεθα πλησίον.

Τὰ ὄρη ἐκεῖνα πρὸς τὰ δεξιὰ εἶναι τῆς Πελοποννήσου;

Μάλιστα· ἐκτείνονται πολὺ μακρὰν πρὸς τὰ νοτιοανατολικά.

(3) ARRIVAL AT AN HOTEL.

ΑΦΙΞΙΣ ΕΙΣ ΤΟ ΞΕΝΟΔΟ- ΧΕΙΟΝ.

Can you tell me which is the best hotel?

Ἐμπορεῖτε νὰ μοι εἴπητε ποῖον εἶναι τὸ καλλίτερον ξενοδοχεῖον;

There are no good hotels at the Piræus.

Δὲν ὑπάρχουν καλὰ ξενοδοχεῖα εἰς τὸν Πειραιᾶ.

In what part of Athens is the hotel you recommend?

Εἰς ποῖον μέρος τῶν Ἀθηνῶν εἶναι τὸ ξενοδοχεῖον τὸ ὁποῖον συνιστᾶτε;

The best hotels are in the Square of the Constitution.

Τὰ καλλίτερα ξενοδοχεῖα εἶναι εἰς τὴν πλατεῖαν τοῦ Συντάγματος.

Have you any rooms free?

Ἔχετε δωμάτια ἐλεύθερα;

We want a sitting room and two bed rooms.

Θέλουμεν μίαν αἴθουσαν καὶ δύο δωμάτια τοῦ ὕπνου (κοιτῶνας).

How much do you charge a day for the three rooms?

The price is twelve francs a day for each person, including meals.

Will you dine in the public dining-room?

We prefer to have our meals in our own room.

Let us have dinner immediately; we want to go to bed early.

Make a good fire in the sitting room.

We are covered with dust, I should like a bath.

If you want it we have everything ready.

Waiter, show the gentlemen their rooms.

If you take the rooms by the month, it will be much cheaper.

Waiter, bring my luggage into my room.

Where are my things?

Are you sure that the bed is quite dry?

The sheets seem very damp.

You must change the sheets.

Tell the waiter to make the bed and air the room whilst I am out.

Πόσον ζητείτε ἐκάστην ἡμέραν διὰ τὰ τρία δωμάτια;

Ἡ τιμὴ εἶναι δώδεκα φράγκα κατὰ ἄτομον, μὲ τὸ φαγητόν.

Θέλετε νὰ γευματίζητε εἰς τὸ ἐστιατόριον;

Προτιμῶμεν νὰ τρώγωμεν εἰς τὸ δωμάτιόν μας.

* Ἀς δειπνήσωμεν εὐθύς· θέλομεν νὰ πλαγιάσωμεν ἑνωρίς.

* Ἀναψε καλὴν φωτιὰν εἰς τὴν αἴθουσαν.

Εἴμεθα κεκαλυμμένοι ἀπὸ σκόνης (κονιορτόν), ἐπεθύμουν νὰ κάμω λουτρόν.

Ἐὰν ἀγαπᾶτε, ἔχομεν τὰ πάντα ἑτοιμα.

Ἐπηρέτα, δεῖξον εἰς τοὺς κυρίους τὰ δωμάτιά των.

Ἐὰν ἐνοικιάσητε τὰ δωμάτια κατὰ μῆνα θὰ ᾖναι πολὺ εὐθηνότερον.

Ἐπηρέτα, φέρε τὰ πράγματα εἰς τὸ δωμάτιόν μου.

Ποῦ εἶναι τὰ πράγματά μου;

Εἶσαι βέβαιος ὅτι τὸ κρεβάτι εἶναι ἐντελῶς στεγνόν;

Τὰ σινδόνια φαίνονται πολὺ ὑγρά.

Πρέπει ν' ἀλλάξητε τὰ σινδόνια.

Εἰπὲ εἰς τὸν ὑπηρέτην νὰ ἐτοιμάσῃ τὸ κρεβάτι καὶ ν' ἀερίσῃ τὸ δωμάτιον, ἐν ᾧ εἶμαι ἔξω.

There is no bell in the room.

Δὲν ὑπάρχει κώδων εἰς τὸ δωμάτιον.

At what o'clock do you wish to be called in the morning?

Κατὰ ποίαν ὥραν ἐπιθυμεῖτε νὰ σᾶς σηκώσουν τὴν πρωΐαν;

I think I shall require another blanket on the bed.

Νομίζω ὅτι θὰ λάβω ἀνάγκην καὶ ἄλλου χραμίου (πατανίας, σκεπάσματος).

My head is too low, bring me another pillow. Put out the light.

Τὸ κεφάλι μου εἶναι παλὺ χαμηλά, φέρε μου καὶ ἄλλο μαξιλάρι (προσκεφάλαιον). Σβῦσε τὸ φῶς.

Bring me some hot water at half-past seven in the morning.

Φέρε μου ζεστὸν νερὸν εἰς τὰς ἑπτὰ καὶ ἡμίσειαν τὸ πρωῒ.

Where are my boots?

Ποῦ εἶναι τὰ παπούτσιά μου (τὰ ὑποδήματα);

Have my boots been cleaned?

Ἐκαθαρίσθησαν τὰ ὑποδήματά μου;

I want more towels.

Θέλω περισσοτέρας μπόλιας (προσόψια).

I have forgotten my tooth brush. Go and buy me one as soon as you can.

Ἐξέχασα τὴν βούρτσαν τῶν ὀδόντων. Πήγαινε νὰ μοῦ ἀγοράσῃς μίαν τὸ ταχύτερον.

Take my clothes and brush them.

Πάρε τὰ ρούχά μου καὶ ξεσκόνισέ τα.

My hair-brush is in the port-manteau. Have you found my comb?

Ἡ βούρτσα τῶν μαλλιῶν εἶναι εἰς τὸ δισάκκιον. Εὑρες τὸ κτένι μου;

Bring me some better soap.

Φέρε μου καλλίτερον σαποῦνι.

Put plenty of cold water in my bath.

Βάλε ἄφθονον κρύον νερὸν εἰς τὸ λουτρόν μου.

I should like to have four candles instead of two.

Ἐπεθύμουν νὰ ἔχω τέσσερα σπερματσέτα (κηριά) ἀντὶ δύο.

Would you prefer a lamp?

Προτιμᾶτε μίαν λάμπαν;

- | | |
|--------------------------------|----------------------------------|
| Waiter, bring me the bill. | Παιδί, φέρε μου τὸν λογαριασμόν. |
| Have you made out our account? | Ἔκαμες τὸν λογαριασμόν μας; |
| You charge a great deal. | Ζητεῖς πολλά. |

(4) CONVERSATION WITH A
GREEK MASTER¹.

ΔΙΑΛΟΓΟΣ ΠΡΟΣ ΔΙΔΑΣΚΑΛΟΝ
ΤΗΣ ΕΛΛΗΝΙΚΗΣ
ΓΛΩΣΣΗΣ.

- | | |
|--|--|
| You are very late this morning. It is now a quarter past eight, and you said you would be here at half-past seven. | Πολὺ ἡργήσατε τὴν πρωΐαν ταύτην. Εἶναι ὀκτὼ καὶ τέταρτον, καὶ εἶπετε ὅτι θὰ ἦσθε ἐδῶ τὴν ἐβδόμην καὶ ἡμίσειαν. |
| I am very sorry, sir, but we can make it up by going on longer at the end of the lesson. | Λυποῦμαι πολὺ, κύριε, ἀλλὰ δυνάμεθα ν' ἀναπληρώσωμεν τοῦτο παρατείνοντες τὸ τέλος τοῦ μαθήματος. |
| Yes, but that is not the same thing. I must insist upon your being more punctual. | Μάλιστα, ἀλλὰ δὲν εἶναι τὸ αὐτὸ πρᾶγμα. Θὰ ἐπιμείνω νὰ ἦσθε ἀκριβέστερος. |
| Have you written anything to-day? | Ἐγράψατε τίποτε σήμερον; |
| I have translated an entire scene from this French play. | Μετέφρασα ὁλόκληρον σκηνὴν ἐκ τοῦ Γαλλικοῦ τούτου δράματος. |
| You are very industrious and are making great progress. | Εἰσθε πολὺ ἐπιμελὴς καὶ κάμνετε πολλὰς προόδους. Θὰ διορθώσω τοῦτο πρῶτον καὶ ὕστερον θὰ ἀναγνώσωμεν. |
| I will correct this first, then we will read. | Γράφετε, παρακαλῶ, καθαρά, ἰδίως τὸ κάππα καὶ τὸ λάμβδα. |
| Please write clearly, especially the kappa and the lamvtha. | Ὁ τονισμὸς εἶναι ἐσφαλμένος. |
| The accent is wrong. Here is a mistake. | Ἴδου ἐν λάθος. |

¹ For words used in lesson, see Vocabulary, p. 277.

What is the Genitive of this word?

The Genitive of that word is not used.

What is the Present Indicative of this verb?

I will look it out in the dictionary. How is it spelt? What is the first letter?

Blot that page. Wipe the pen.

Have you a pencil?

Will you take the French copy; I will take the Greek, and you can translate aloud what you have just written. It will give you facility in finding the words.

I cannot read it off in Greek very fast.

Well, try as fast as you can.

I cannot remember the words at the moment, although I know them well.

A little practice will remedy that difficulty. Bravo! You are getting on capitally.

I will say the dialogue I have learned.

I will read the English.

Now I will say a sentence in Greek, and you shall answer me. Let us suppose that

Ποία είναι ἡ γενική τῆς λέξεως ταύτης;

Ἡ γενική τῆς λέξεως ταύτης εἶναι ἄχρηστος.

Ποῖος εἶναι ὁ ἐνεστώς τῆς ὀριστικῆς τοῦ ῥήματος τούτου;

Θὰ παρατηρήσω εἰς τὸ λεξικόν.

Πῶς ὀρθογράφεται; Ποῖον εἶναι τὸ πρῶτον γράμμα;

Στεγνώσατε τὴν σελίδα ταύτην.

Σφογγίσατε τὸ κονδύλιον.

Ἔχετε μολυβδοκόνδυλον;

Πάρετε, παρακαλῶ, τὸ Γαλλικὸν ἀντίγραφον· ἐγὼ θὰ πάρω τὸ Ἑλληνικόν, ὑμεῖς δὲ δύνασθε νὰ μεταφράσητε μεγαλοφώνως ὃ, τι ἐγράψατε ἤδη. Θὰ εὐκολυνθῇτε νὰ εὗρητε τὰς λέξεις.

Δὲν δύναμαι νὰ τὸ ἀναγνώσω Ἑλληνιστὶ πολὺ ὀγρήγορα.

Καλῶς· δοκιμάσατε ὅσον δύνασθε ταχύτερον.

Δὲν δύναμαι νὰ ἐνθυμῶμαι τὰς λέξεις εἰς τὴν στιγμὴν, μολονότι καλῶς τὰς γνωρίζω.

Ὀλίγη πράξις θὰ θεραπεύσῃ τὴν δυσκολίαν ταύτην. Εὖγε. Προβαίνετε ἀξιόλογα.

Θὰ εἶπω τὸν διάλογον, τὸν ὁποῖον ἔμαθον.

Θ' ἀναγνώσω τὸ Ἀγγλικόν.

Τώρα θὰ λέγω φράσιν τινα Ἑλληνιστὶ καὶ ὑμεῖς θὰ μοι ἀπαντᾶτε. Ἄς ὑποθέσωμεν ὅτι μ'

you are calling upon me with a letter of introduction. (See Conversation on this subject.) I will take the part of a washer-woman or a hotel-keeper.

Before next lesson I will learn two or three of the dialogues, and then I shall be able to understand and answer in those subjects.

You can have the Vocabulary of the subject open before you. You will be able to find the word you require.

I must read some modern poetry to get used to the pronunciation by accents.

Very good; we will try some of the extracts. Take care about the accented syllable, and the other syllables will take care of themselves.

The pronunciation is difficult.

Do I pronounce that right?

Not quite. You should learn a piece of poetry and say it aloud whilst you are dressing.

I am tired of the house. Let us not lose this glorious day. We will go for a walk towards old Phalerum.

ἐπισκέπτεσαι, ἔχων συστατικὴν ἐπιστολήν· ἐγὼ δὲ θὰ κάμνω τὸ μέρος μᾶς πλύστρας ἢ ἐνὸς ξενοδόχου.

Πρὸ τοῦ ἐπομένου μαθήματος θὰ μάθω δύο ἢ τρεῖς διαλόγους, καὶ τότε θὰ ἦμαι ἱκανὸς νὰ ἐννοῶ καὶ ν' ἀπαντῶ εἰς τὰ ἀντικείμενα ταῦτα.

Ἐμπορεῖτε νὰ ἔχητε τὸ λεξιλόγιον τοῦ διαλόγου τούτου ἀνοικτὸν ἐνώπιόν σας. Οὕτω δὲ θὰ δύνησθε νὰ εὐρίσκητε τὴν λέξιν, τὴν ὁποίαν θὰ χρειάζησθε.

Πρέπει ν' ἀναγινώσκω νεώτερά τινα ποιήματα, ὥπως ἀποκτήσω τὴν ἔξιν τῆς προφορᾶς διὰ τοῦ τονισμοῦ.

Πολὺ καλὰ· θὰ δοκιμάσωμέν τινα τῶν ἀποσπασμάτων. Προσέξτε εἰς τὴν τονιζομένην συλλαβὴν, καὶ αἱ ἄλλαι συλλαβαὶ θὰ φροντίζουν μόναι των δι' ἑαυτάς.

Ἡ προφορὰ εἶναι δύσκολος. Προφέρω τοῦτο καλῶς;

Ὁχι ἐντελῶς· πρέπει νὰ μάθῃτε ἐν τεμάχιον ποιήματος καὶ νὰ τὸ λέγητε ἐν ᾧ ἐνδύεσθε.

Ἐβαρύνθην τὴν οἰκίαν. Ἄς μὴ χάσωμεν τὴν λαμπρὰν ταύτην ἡμέραν. Θὰ περιπατήσωμεν πρὸς τὸ παλαιὸν Φάληρον.

With great pleasure. We can talk Greek all the way.

I do not understand. Tell me in English what you said. Thanks; now go on talking Greek.

Be so good as to speak Greek. I did not come here to learn French.

Please speak slowly and distinctly. I am a little deaf. The time is up. I must be going away.

When will you come again? To-morrow at the same time? I fear it is impossible. I am engaged, but I will come in the evening at nine.

Very good. I shall be ready. Please be punctual. Good-bye. At nine to-morrow.

Μετὰ μεγάλης εὐχαριστήσεως. Δυνάμεθα νὰ ὁμιλῶμεν Ἑλληνικὰ καθ' ὅλην τὴν ὁδόν.

Δὲν ἐννοῶ. Εἰπέτε μοι ὅ, τι εἶπατε, Ἀγγλιστί. Εὐχαριστῶ· τῶρα ἐξακολουθήσατε νὰ ὁμιλήτε Ἑλληνικά.

Λάβετε τὴν καλοσύνην νὰ ὁμιλήτε Ἑλληνικά. Δὲν ἤλθον ἐδῶ νὰ μάθω Γαλλικά.

Ὁμιλεῖτε, παρακαλῶ, ἀργὰ καὶ καθαρά. Εἶμαι ὀλίγον κωφός. Ὁ χρόνος παρῆλθε· πρέπει ν' ἀναχωρήσω.

Πότε θὰ ἔλθετε πάλιν; Τὴν αὐτὴν ὥραν αὐριον;

Φοβοῦμαι ὅτι εἶναι ἀδύνατον. Ἔχω δώσει υπόσχεσιν, ἀλλὰ θὰ ἔλθω τὸ ἑσπέρας εἰς τὰς ἑννέα.

Πολὺ καλὰ. Θὰ ἤμαι ἑτοιμος. Ἔστέ, παρακαλῶ, ἀκριβῆς εἰς τὴν ὥραν. Χαίρετε. Λοιπὸν αὐριον εἰς τὰς ἑννέα.

(5) WITH A GUIDE.

I want a good guide, so that I may lose no time in asking my way.

Would you like one who can speak English?

Certainly not. I want one who can speak Greek, that I may practise.

ΜΕΘ' ΟΔΗΓΟΥ.

Ἔχω ἀνάγκην καλοῦ ὁδηγοῦ διὰ νὰ μὴ χάνω τὸν καιρὸν μου ζητῶν τὸν δρόμον.

Θέλετε ὁδηγὸν ὁμιλοῦντα τὴν Ἀγγλικήν;

Βεβαίως ὄχι. Θέλω ὁδηγὸν ὁμιλοῦντα τὴν Ἑλληνικὴν διὰ νὰ κάμνω ἄσκησιν.

Are you a guide?

Yes, effendi.

What do you charge a day?

Six francs a day, sir.

Do you recommend me this man?

Yes, sir, he is honest, and intelligent.

Well, I shall hold you responsible if he cheats me.

I shall be here a week, and want to see all the most beautiful things well.

You must always speak Greek. Not too fast. Repeat what you said. Say it in French, in Italian, in English.

What is that building—hill—street—house?

What is the name of this square?

You must be here at eight to-morrow morning.

Very good, sir, I will be punctual.

Εἶσαι ὁδηγός;

Μάλιστα, ἀφέντη.

Πόσα θέλεις τὴν ἡμέραν;

Ἐξ φράγκα τὴν ἡμέραν, κύριε.

Μοὶ συνιστᾶτε τὸν ἄνθρωπον τοῦτον;

Μάλιστα, κύριε, εἶναι τίμιος καὶ ἔξυπνος.

Καλά, θὰ σᾶς θεωρῶ ὑπεύθυνον, εἰς μὲ ἀπατᾷ.

Θὰ μείνω ἐνταῦθα μίαν ἐβδομάδα καὶ θέλω νὰ ἴδω καλὰ ὅλα τὰ ὠραιότερα πράγματα.

Πρέπει νὰ ὁμιλῇς πάντοτε Ἑλληνικά. Ὅχι πολὺ γρήγορα.

Ἐπαναλαμβάνετε ὅ,τι εἶπες.

Λέγε το Γαλλικά, Ἰταλικά, Ἀγγλικά.

Τί εἶναι τὸ κτίριον τοῦτο—ὁ λόφος—ἡ ὁδός—ἡ οἰκία;

Πῶς ὀνομάζεται ἡ πλατεῖα αὕτη;

Πρέπει νὰ ᾔσῃς ἐδῶ αὔριον τὸ πρωὶ εἰς τὰς ὀκτώ.

Πολὺ καλὰ, κύριε, θὰ ᾔμαι ἀκριβῆς.

(6) ASKING THE WAY IN A TOWN.

ΟΠΩΣ ΖΗΤΗΣΗ ΤΙΣ ΤΟΝ ΔΡΟΜΟΝ ΕΝ Τῇ ΠΟΛΕΙ.

Can you tell me where Mr. Coumoundouros lives?

Is this the house of Mr. Tri-coupis?

Δύνασθε νὰ μοι εἴπητε ποῦ κατοικεῖ ὁ κ. Κουμουνδούρος;

Ἡ οἰκία αὕτη εἶναι τοῦ κ. Τρικούπη;

Will you show me the way to the Railway Station—to the English Legation?	Εὐαρεστεῖσθε νὰ μοὶ δείξητὲ τὸν δρόμον πρὸς τὸν Σταθμὸν τοῦ Σιδηροδρόμου—πρὸς τὴν Ἀγγλικὴν πρεσβείαν;
Which door ought I to knock at?	Ποίαν θύραν πρέπει νὰ κτυπήσω;
Knock and go in. You will find a second door.	Κτυπήσατε καὶ εἰσέλθετε. Θὰ εὔρητε δευτέραν πύρταν (θύραν).
Go straight up the hill.	Πηγαίνετε ἴσια ἐπάνω εἰς τὸν λόφον.

(7) PRESENTING A LETTER OF INTRODUCTION.

ΕΓΧΕΙΡΙΣΙΣ ΣΥΣΤΑΤΙΚΗΣ ΕΠΙΣΤΟΛΗΣ.

Is it far to the house of Mr. — ? ¹	Εἶναι μακρὰν ἡ οἰκία τοῦ κ. δεῖνα;
No, sir, it will take three minutes in a carriage.	Ὁχι, κύριε, ἀπέχει τρία λεπτά μὲ τὴν ἄμαξαν.
Drive to the house of Mr. —.	Τράβα εἰς τὴν οἰκίαν τοῦ κ. δεῖνα.
Go and fetch a carriage; choose a good one.	Πήγαυε νὰ φέρῃς μίαν ἄμαξαν, καὶ διᾶλεξε μίαν καλήν.
Close the carriage. It is cold.	Κλείσε τὴν ἄμαξαν. Εἶναι ψύχρα.
Is Mr. — at home?	Ὁ κ. δεῖνα εἶναι εἰς τὸ σπίτι;
No, sir, he is out.	Ὁχι, κύριε, εἶναι ἔξω (ὄξω).
At what hour shall I be most likely to find him?	Κατὰ ποίαν ὥραν εἶναι πιθανὸν νὰ τὸν εὔρω;
When will he return?	Πότε θὰ ἐπιστρέψῃ;
Not before dinner.	Δὲν θὰ ἐπιστρέψῃ πρὸ τοῦ γεύματος.

¹ Proper Names are declined.

Give him this letter and my card, and tell him I will call to-morrow morning at eleven.

Very good, sir.

Please give him this letter and ask him if he will see me.

How do you do, sir? I am delighted to receive any one who has a letter from my friend.

You are very kind.

And how long have you been here?

I only arrived the day before yesterday.

And how does the town please you?

It is beautiful and the climate delightful.

At what o'clock shall I find you at your hotel?

I am always in until twelve.

What are you doing to-night?

A few people are coming to us and we should be delighted to see you.

Many thanks, but I have promised to go with a friend to the Society of Parnassus to hear a lecture.

Δός του τὴν ἐπιστολὴν ταύτην καὶ τὸ ἐπισκεπτήριόν μου, καὶ εἰπέ του ὅτι θὰ περάσω αὐριον εἰς τὰς ἑνδεκα.

Πολὺ καλὰ, κύριε.

Παρακαλῶ δός του τὴν ἐπιστολὴν ταύτην καὶ ἐρώτησέ τον εἰὰν θέλῃ νὰ μὲ ἴδῃ.

Τί κάμνετε, κύριε; Χαίρω δεχόμενός τινα, ὁ ὅποιος ἔχει ἐπιστολὴν ἀπὸ τὸν φίλον μου.

Εἰσθε πολὺ εὐγενής.

Καὶ πόσον καιρὸν ἔχετε ἐνταῦθα;

Προχθὲς μόνον ἔφθασα.

Καὶ πῶς σὰς φαίνεται ἡ πόλις;

Εἶναι ὡραία πόλις, τὸ δὲ κλίμα εἶναι τερπνόν.

Κατὰ ποίαν ὥραν θὰ σὰς εὕρω εἰς τὸ ξενοδοχεῖον;

Εἶμαι πάντοτε μέσα μέχρι τῆς δωδεκάτης.

Πῶς θὰ περάσῃτε τὴν βραδιά σας; Θὰ ἔλθουν ἰδῶ τὸ βράδυ μερικοὶ καὶ θὰ εὐχαριστηθῶμεν νὰ σὺς ἴδωμεν.

Σὰς εὐχαριστῶ πολὺ, ἀλλ' ὑπέσχεθην νὰ ὑπάγω μετὰ τινος φίλου μου εἰς τὸν Σύλλογον 'Παρνασσὸν' ὅπως ἀκούσω διατριβὴν τινα.

You do not lose time. The Syllogues are almost always open to the public.

You will see a meeting advertised in the paper, and you can always go in.

I must go now, sir. We have breakfast at eleven at the hotel.

Good-bye. I shall have the honour of calling to-morrow. If I can do anything for you, please let me know.

Δὲν χάνετε καιρόν. Οἱ σύλλογοι εἶναι σκέδον πάντοτε ἀνοικτοὶ διὰ τὸ κοινόν (ἔχουσιν ἐλευθέραν τὴν εἴσοδον).

Θὰ ἴδῃτε τὰς συνεδριάσεις ἀγγελλομένας διὰ τῶν ἐφημερίδων καὶ δύνασθε νὰ εἰσέλθῃτε.

Πρέπει ν' ἀναχωρήσω τώρα, κύριε. Τὸ πρόγευμα παρατίθεται εἰς τὸ ξενοδοχεῖον εἰς τὰς ἑνδεκα.

Χαίρετε. Θὰ λάβω τὴν τιμὴν νὰ σᾶς ἐπισκεφθῶ αὔριον. Ἐὰν δύναμαι νὰ πράξω τι ὑπὲρ ὑμῶν, σᾶς παρακαλῶ νὰ μοί το εἴπητε.

(8) THE POST OFFICE.

TO TAXYΔΡΟΜΕΙΟΝ.

I beg your pardon; could you tell me where the Post Office is?

Μὲ συγχωρεῖτε, δὲν μοῦ λέγετε ποῦ εἶναι τὸ ταχυδρομεῖον;

Come with me to the Square of the Constitution, and I will show you the way.

Ἐλᾶτε μαζί μου εἰς τὴν πλατείαν τοῦ Συντάγματος καὶ θὰ σᾶς δείξω τὸν δρόμον.

You must turn here to the left and keep straight on past the Chamber.

Πρέπει νὰ γυρίσῃτε ἐδῶ πρὸς τὰ ἀριστερὰ καὶ νὰ διευθυνθῇτε κατ' εὐθείαν πέραν τῆς Βουλῆς.

It is in the same building as the Home Office.

Εἶναι εἰς τὸ αὐτὸ κτίριον μὲ τὸ ὑπουργεῖον τῶν Ἑσωτερικῶν.

You will easily recognise it by the crowd.

Θὰ τὸ ἀναγνωρίσῃτε εὐκολὰ ἀπὸ τὸν πολὺν κόσμον.

Is it that building just above the English Embassy and the office of the 'Ephemeris'?

Μήπως εἶναι τὸ κτίριον ἐκείνον ἀκριβῶς παραπάνω ἀπὸ τὴν ἀγγλικὴν πρεσβείαν καὶ τὸ γραφεῖον τῆς Ἐφημερίδος;

Yes, sir; it is at the corner above.

When does the post leave for England?

On Thursday and Saturday at 6 p.m. The postage is 30 lepta for abroad.

When do letters reach England?

They take about a week. A letter posted on Thursday reaches London on Wednesday, and one posted on Saturday will be received on the following Saturday.

When does the mail arrive from England?

On Thursday and Saturday morning. You have only a few hours to write replies.

For Greece, the postage is only 20 lepta.

Give me three stamps of 30 lepta and two of 20.

Is that right?

No, sir; you must put on another 60 lepta.

But it is 'Papiers d'Affaires,' Manuscript.

You must write it on the outside, and leave the ends

Μάλιστα, κύριε, είναι εις τὴν ἐπάνω γωνίαν.

Πότε ἀναχωρεῖ τὸ ταχυδρομεῖον διὰ τὴν Ἀγγλίαν;

Τὴν Πέμπτην καὶ τὸ Σάββατον εἰς τὰς ἑξ μ. μ. Τὰ ταχυδρομικὰ τέλη εἶναι τριάκοντα λεπτὰ διὰ τὸ ἑξωτερικόν.

Πότε φθάνουν αἱ ἐπιστολαὶ εἰς τὴν Ἀγγλίαν;

Χρειάζονται μίαν ἐβδομάδα περίπου. Μία ἐπιστολὴ ῥιφθεῖσα εἰς τὸ ταχυδρομεῖον τὴν Πέμπτην φθάνει εἰς Λονδῖνον τὴν Τετάρτην, καὶ ἄλλη ῥιφθεῖσα εἰς τὸ ταχυδρομεῖον τὸ Σάββατον, θὰ ληφθῇ τὸ ἐπόμενον Σάββατον.

Πότε φθάνει τὸ ταχυδρομεῖον ἐξ Ἀγγλίας;

Τὴν Πέμπτην καὶ τὸ Σάββατον τὸ πρωῒ. Ὀλίγας μόνον ὥρας ἔχετε διὰ νὰ γράψητε ἀπαντήσεις.

Διὰ τὴν Ἑλλάδα τὰ ταχυδρομικὰ τέλη εἶναι μόνον εἴκοσι λεπτά.

Δός μοι τρία γραμματόσημα τῶν τριάκοντα λεπτῶν καὶ δύο τῶν εἴκοσι.

Εἶναι σωστά;

Ὁχι, κύριε, πρέπει νὰ βάλητε ἀκόμη ἐν τῶν ἐξήντα λεπτῶν.

Ἄλλ' εἶναι χειρόγραφον.

Πρέπει νὰ τὸ γράψητε ἀπ' ἑξω καὶ ν' ἀφήσητε τὰ ἄκρα ἀνοικτά.

open. Then it will be sufficiently stamped.

Are there any letters for me?

What is your name, sir?

There is my card.

No, sir, there are none.

If any come, will you send them to the Hotel d'Angleterre—des Etrangers—New York; and please send them as early as possible, as they may be important, and require answers.

You can rely upon me, sir.

Take these letters to the post and stamp them.

Ask whether the post has arrived.

No, sir; the post has been detained by bad weather.

Τότε θὰ ἔχη τὸ πρέπον ταχυδρομικὸν τέλος.

Μήπως ὑπάρχουσιν ἐπιστολαὶ δι' ἐμέ;

Πῶς ὀνομάζεσθε, κύριε;

Ἴδου τὸ ἐπισκεπτήριόν μου.

Ὅχι, κύριε· δὲν ὑπάρχει καμμία.

Ἐὰν ἔλθωσί τινες, εὐαρεστηθῆτε νὰ τὰς πέμψητε εἰς τὸ ξενοδοχεῖον τῆς Ἀγγλίας—τῶν Ξένων—τῆς Νέας Ὑόρκης· καὶ παρακαλῶ στεῖλατέ τας τὸ ταχύτερον, διότι ἴσως εἶναι σπουδαῖαι καὶ χρῆζουσιν ἀπαντήσεως.

Μείνατε ἡσυχος, κύριε, καὶ θέλω φροντίσει.

Πήγαυε τὰς ἐπιστολάς ταύτας εἰς τὸ ταχυδρομεῖον καὶ βάλε γραμματόσημα.

Ἐρώτησον ἐὰν τὸ ταχυδρομεῖον ἔφθασε.

Ὅχι, κύριε· τὸ ἀτμόπλοιον καθυστέρησεν ἔνεκα κακοκαιρίας.

(9) ATHENS.

The Museums are open to the public on certain days in the week.

Is the Mycenæ collection on view at Athens?

Yes; it is in the Polytechnic.

ΑΙ ΑΘΗΝΑΙ.

Τὰ Μουσεῖα εἶναι ἀνοικτὰ (ἀνοίγονται) διὰ τὸ κοινὸν καθ' ὥρισμένας ἡμέρας τῆς ἐβδομάδος.

Ἐξετέθη ἡ συλλογὴ τῶν Μυκηνῶν εἰς Ἀθήνας πρὸς θέαν;

Μάλιστα· εἶναι εἰς τὸ Πολυτεχνεῖον.

There is a large piece of Mosaic in the Royal Garden in a good state of preservation.

There is a fine collection of ancient coins in the University.

Some interesting discoveries have been made in the recent excavations on the southern side of the Acropolis.

There has been an attempt to revive the Olympian Games in the Stadium.

Plato's Academia, and Colonus, the scene of one of Sophocles' plays, are within an easy walk of the city.

The best view of Athens is from the top of Lycabettus.

You can reach the top in half an hour.

Mars Hill is on the other side of the town, close to the Acropolis.

The view of the Temple of Theseus is very fine from the train as you enter the station.

The Ceramicus is also very

Ὑπάρχει μέγα Μωσαϊκὸν ἐντὸς τοῦ βασιλικοῦ κήπου, διατηρούμενον ἐν καλῇ καταστάσει.

Ὑπάρχει ὡραία συλλογὴ ἀρχαίων νομισμάτων ἐν τῷ πανεπιστημίῳ.

Σπουδαίαί τινες ἀνακαλύψεις ἐγένοντο εἰς τὰς ἐσχάτως γενομένας ἀνασκαφὰς πρὸς τὴν μεσημβρινὴν πλευρὰν τῆς Ἀκροπόλεως.

Ἐγένετο προσπάθειά τις νὰ ἐπαναληφθῶσιν ἐν τῷ Σταδίῳ οἱ Ὀλυμπιακοὶ ἀγῶνες.

Ἡ Ἀκαδημία τοῦ Πλάτωνος καὶ ὁ Κολωνός, ἡ σκηνὴ μᾶς τραγωδίας τοῦ Σοφοκλέους, κεῖνται εἰς μικρὰν ἀπόστασιν ἐκ τῆς πόλεως.

Ἡ ὡραιότερα θέα τῶν Ἀθηνῶν εἶναι ἐκ τῆς κορυφῆς τοῦ Λυκαβητοῦ.

Δύνασθε ν' ἀναβῇτε εἰς τὴν κορυφὴν ἐντὸς ἡμισείας ὥρας.

Ὁ Ἄρειος Πάγος, (ὁ λόφος τοῦ Ἄρεως) εἶναι πρὸς τὴν ἄλλην πλευρὰν τῆς πόλεως, πλησίον τῆς Ἀκροπόλεως.

Ἡ θέα τοῦ Θησείου εἶναι πολὺ ὡραία ἐκ τοῦ σιδηροδρόμου ὅμα εἰσέλθετε εἰς τὸν σταθμόν.

Ὁ Κεραμικὸς εἶναι ἐπίσης πολὺ

near the railway station.

There are some fine monuments in it well preserved. It takes a long day to drive to Marathon and back.

Eleusis, through the pass of Daphne and along the Sacred Way, is not too far for a good walker.

On Easter Tuesday the annual fête at Megara is held.

Many strangers go there to see the peasants dance.

The costume of the peasants is very picturesque.

Another delightful excursion is to mount Pentelicus. To be at the top in time to see the sun rise, one must sleep overnight at the monastery at the foot.

The marble quarries are well worth a visit.

The view from the top of Hymettus is also very fine but less extensive than that from Pentelicus.

I should like to go to Mycenæ. Is it easy to go there?

πλησίον τοῦ σταθμοῦ τοῦ σιδηροδρόμου.

Ἐπάρχουσιν ἐν αὐτῷ τινὰ ὠραία μνημεῖα καλῶς διατηρούμενα.

Χρειάζεται ὁλόκληρος ἡμέρα νὰ ὑπάγῃ τις ἐφ' ἀμάξης εἰς Μαραθῶνα καὶ νὰ ἐπιστρέψῃ.

Ἡ Ἐλευσίς διὰ τοῦ στενοῦ τοῦ Δαφνίου καὶ διὰ τῆς ἱερᾶς ὁδοῦ δὲν εἶναι πολὺ μακρὰν διὰ καλὸν πεζοδρόμον.

Τὴν Τρίτην τοῦ Πάσχα γίνεται ἡ ἐτησίᾳ ἑορτὴ εἰς τὰ Μέγαρα.

Πολλοὶ ξένοι πηγαίνουν ἐκεῖ νὰ ἴδωσι τοὺς χωρικοὺς νὰ χορεύωσι.

Αἱ ἐνδυμασίαι τῶν χωρικῶν εἶναι γραφικώταται.

Ἄλλῃ εὐχάριστος ἐκδρομὴ εἶναι εἰς τὴν Πεντέλην. Διὰ νὰ φθάσῃ τις ἐγκαίρως εἰς τὴν κορυφὴν, ὅπως ἴδῃ τὴν ἀνατολὴν τοῦ ἡλίου, πρέπει νὰ κοιμηθῇ εἰς τὸ μοναστήριον εἰς τοὺς πρόποδας τὴν προηγουμένην νύκτα.

Τὰ λατομεῖα τοῦ μαρμάρου ἀξίζουσι νὰ τὰ ἐπισκεφθῇ τις.

Ἡ θέα ἐκ τοῦ Ὑμηττοῦ εἶναι ἐπίσης πολὺ ὠραία, ἀλλ' ὀλιγώτερον ἐκτεταμένη τῆς θέας τῆς Πεντέλης.

Ἐπεθύμουν νὰ ὑπάγω εἰς τὰς Μυκήνας. Εἶναι εὐκὸλον νὰ ὑπάγῃ τις ἐκεῖ;

The easiest way is by water as far as Nauplia, where horses must be hired to take you to Mycenæ, Tiryns, Corinth, etc.

How many days does the trip take?

You can see everything easily in four days.

Is there anything worth visiting at Corinth?

From the top of Acro-Corinthus you have one of the finest views in Greece.

It takes about two hours to ride or drive from Corinth to Kalamaki, whence a steamer brings you back to the Piræus in about four hours.

What season in the year would you choose for travelling in Greece?

The winter is most enjoyable in Athens; but I should choose March, April, or May for travelling in the interior.

Throughout the month of January the skies are almost cloudless.

Ἡ εὐκολωτέρα ὁδὸς εἶναι διὰ θαλάσσης μέχρι Ναυπλίου, ὅπου πρέπει νὰ μισθώσῃτε ἵππους διὰ νὰ ὑπάγῃτε εἰς τὰς Μυκῆνας, τὴν Τίρυνθα, τὴν Κόρινθον κ.τ.λ.

Πόσας ἡμέρας διαρκεῖ τὸ ταξίδιον;

Δύνασθε νὰ ἴδῃτε τὰ πάντα ἐν ἀνέσει εἰς τέσσαρας ἡμέρας.

Ἐπάρχει τι ἄξιον ἐπισκέψεως ἐν Κορίνθῳ;

Ἐκ τῆς κορυφῆς τοῦ Ἀκροκορίνθου ἔχετε θέαν ἐκ τῶν λαμπρότερων ἐν Ἑλλάδι.

Ἐπάγει τις ἐντὸς δύο ὥρων ἔφιππος ἢ ἐφ' ἀμάξης ἐκ τῆς Κορίνθου εἰς τὸ Καλαμάκι, ὅθεν τὸ ἀτμόπλοιον σᾶς ἐπαναφέρει εἰς Πειραιᾶ ἐντὸς τεσσάρων περιπυ ὥρων.

Ποίαν ὥραν τοῦ ἔτους θὰ ἐξελέγετε διὰ ταξίδιον ἐν τῇ ἐσωτερικῇ τῆς Ἑλλάδος;

Ὁ χειμὼν εἶναι ὁ μᾶλλον εὐχάριστος εἰς τὰς Ἀθήνας· θὰ ἐξέλεγον δὲ τὸν Μάρτιον, Ἀπρίλιον ἢ Μάιον διὰ περιήγησιν εἰς τὸ ἐσωτερικόν.

Καθ' ὅλον τὸν Ἰανουάριον ὁ οὐρανὸς εἶναι σχεδὸν ἀνέφελος.

(10) ABOUT A FAMILY IN
WHICH TO RESIDE.

ΠΕΡΙ ΟΙΚΟΓΕΝΕΙΑΣ ΕΝ Η
ΘΕΛΕΙ ΝΑ ΚΑΤΟΙΚΗΣΗ.
ΤΙΣ.

E. I want to find a family who would receive me into their house.

G. You mean that you wish to have rooms there; not to have your meals with the family.

E. No, no. I want to have my meals there. You do not learn Greek by living in the same house with Greeks. I want to hear them talk, and talk to them myself.

G. But, sir, it is not the custom here to receive strangers. Our habits are so different. It will not be very comfortable for you.

E. It is the only way to learn Greek quickly, and I shall adopt it, whether I am comfortable or not.

G. I admire your determination. But in a few days you will return to your hotel.

E. We shall see. In the meantime, how am I to find a family?

E. Θέλω νὰ εὕρω οἰκογένειάν τινα, ἥτις θὰ μ' ἐδέχετο εἰς τὴν οἰκίαν της.

G. Ἐννοεῖτε ὅτι ἐπιθυμεῖτε νὰ ἔχητε δωμάτια ἐκεῖ, ὅχι ὁμως καὶ νὰ τρώγητε μὲ τὴν οἰκογένειαν.

E. Ὁχι, ὅχι! Θέλω καὶ νὰ τρώγω. Δὲν μανθάνει τις Ἑλληνικὰ κατ-οικῶν μόνον ἐν τῇ αὐτῇ οἰκίᾳ μεθ' Ἑλλήνων. Θέλω νὰ τοὺς ἀκούω νὰ ὁμιλῶσι καὶ νὰ ὁμιλῶ καὶ ἐγὼ πρὸς αὐτοὺς.

G. Ἀλλὰ, κύριε, δὲν εἶναι συνήθεια ἐδῶ νὰ δέχονται ξένους. Τὰ ἔθιμά μας εἶναι πολὺ διαφοροτικά. Δὲν θὰ σὰς εἶναι πολὺ ἀναπαυτικόν.

E. Εἶναι ὁ μόνος τρόπος νὰ μάθῃ τις Ἑλληνικὰ ταχέως, καὶ θὰ τὸν παραδεχθῶ εἴτε θὰ ᾔῃναι εὐάρεστον εἴτε δὲν θὰ ᾔῃναι.

G. Θαυμάζω τὴν σταθερότητά σας. Ἀλλ' ἐντὸς ὀλίγων ἡμερῶν θὰ ἐπιστρέψῃτε εἰς τὸ ξενοδοχεῖον.

E. Θὰ ἴδωμεν. Ἐν τούτοις πῶς δύναμαι νὰ εὕρω οἰκογένειάν τινα;

G. I will inquire among my friends, with pleasure; but I fear it will be difficult.

E. I think I shall put an advertisement in the *᾽Ωρα*.

G. Such a thing was never heard of. It is impossible.

E. If it is extraordinary it will attract attention, and that is the object of an advertisement.

G. But only a low class of people will answer the advertisement.

E. Well, I shall go and see them and judge for myself. I am determined, so come and help me write the advertisement.

‘An Englishman desires to enter a Greek family. He requires two rooms, and wishes to take his meals with the members of the family, in order to talk Greek. Terms, 300 francs a month. Address, M. A. Hotel des Etrangers.’

G. Yes, I think that will do; 300 francs a month is quite enough.

E. They ought to include instruction for that sum. In France, Germany, and Italy

G. Εὐχαρίστως θὰ ἐξετάσω μεταξὺ τῶν φίλων μου· ἀλλὰ φοβοῦμαι ὅτι θὰ ᾔηαι δύσκολον.

E. Νομίζω ὅτι θὰ καταχωρίσω εἰδοποιήσιν τινα εἰς τὴν *᾽Ωραν*·

G. Τοιοῦτόν τι οὐδέποτε ἤκούσθη. Εἶναι ἀδύνατον.

E. Ἐὰν ᾔηαι παράδοξον θὰ ἐλκύσῃ τὴν προσοχὴν τοῦ κόσμου, καὶ οὗτος εἶναι ὁ σκοπὸς μᾶς εἰδοποιήσεως.

G. Ἀλλὰ τότε μόνον ἡ κάτω τάξις τοῦ λαοῦ θὰ λάβῃ ὑπ’ ὄψιν τὴν εἰδοποίησιν.

E. Πολὺ καλὰ, θὰ ὑπάγω νὰ τοὺς ἴδω καὶ νὰ κρίνω μόνος μου. Εἶμαι ἀποφασισμένος, ὥστε ἔλα νὰ μὲ βοηθήσῃς νὰ γράψω τὴν εἰδοποίησιν.

‘Ἀγγλος τις ἐπιθυμεῖ νὰ εἰσέλθῃ εἰς τινα ἐλληνικὴν οἰκογένειαν. Ἔχει ἀνάγκην δύο δωματίων καὶ ἐπιθυμεῖ νὰ τρώῃ μετὰ τῶν μελῶν τῆς οἰκογενείας ὅπως ὁμιλῇ ἐλληνικά. Τιμὴ 300 φράγκα τὸν μῆνα. Διεύθυνσις Μ. Α. Ξενοδοχεῖον τῶν Ξένων.’

G. Μάλιστα, νομίζω ὅτι ἔχει καλῶς· 300 φράγκα κατὰ μῆνα εἶναι ἀρκετά.

E. Πρέπει τότε νὰ συμπεριλαμβάνηται καὶ ἡ διδασκαλία εἰς τὸ ποσόν. Εἰς τὴν Γαλλίαν, Γερ-

I paid much less.

G. But here it is not the custom, and you must pay rather more. Give the advertisement to this man; he will take it to the office, and pay what is due.

μανίαν καὶ Ἰταλίαν ἐπλήρωσα πολὺ ὀλιγώτερον.

G. Ἐδῶ ὁμῶς δὲν εἶναι συνήθεια καὶ πρέπει νὰ πληρώσῃτε περισσότερον. Δότε τὴν εἰδοποίησιν εἰς τὸν ἄνθρωπον τοῦτον, ὅστις θὰ τὴν ὑπάγῃ εἰς τὸ γραφεῖον καὶ θὰ πληρώσῃ τὸ πρέπον.

(11) CONVERSATION WITH THE HEAD OF A FAMILY.

ΣΥΝΔΙΑΛΕΞΙΣ ΜΕ ΤΙΝΑ ΟΙΚΟΓΕΝΕΙΑΡΧΗΝ.

G. I have seen your advertisement in the paper, sir.

E. It is very good of you to come so promptly. Do you understand what I require?

G. Certainly, sir. I have taken a new house which is too large for my own family. The rooms are very good.

E. Can I have my meals with you?

G. I fear it will be difficult.

E. But it is a necessity. I regret that we cannot arrange. Good morning, sir.

G. Yes, sir, if you can eat our Greek dishes.

E. I do not mind anything, so long as the house is clean.

G. We have breakfast at 11.45 and dinner at 6. In

G. Εἶδον, κύριε, τὴν γνωστοποίησίν σας εἰς τὴν ἐφημερίδα.

E. Εἰσθε πολὺ καλὸς διότι ἐσπεύσατε νὰ ἔλθῃτε. Καταλαμβάνετε τί ζητῶ;

G. Βεβαία, κύριε. Ἐχω ἐνοικιασμένην νέαν οἰκίαν πολὺ μεγάλην διὰ τὴν οἰκογένειάν μου. Τὰ δωμάτια εἶναι πολὺ καλὰ.

E. Δύναμαι νὰ τρώω μαζὺ σας;

G. Φοβοῦμαι ὅτι θά ᾔῃναι δύσκολον.

E. Ἄλλ' εἶναι ἀνάγκη. Λυποῦμαι δὲ διότι δὲν συμφωνοῦμεν. Χαίρετε, κύριε.

G. Μάλιστα, κύριε, ἀνῆμπορῇτε νὰ τρώγητε τὰ ἐλληνικά μας φαγητά.

E. Δὲν μὲ μέλει διὰ τίποτε, φθάνει μόνον ἡ οἰκία νὰ ᾔῃ καθαρά.

G. Προγευματίζομεν εἰς τὰς 11.45 καὶ γευματίζομεν εἰς τὰς

the morning you could have coffee and anything else you required.

E. Those hours suit me very well. What do you ask a month?

G. I cannot take less than 350 francs a month, and I assure you that I shall gain very little.

E. Then you must manage your household very badly. I will not give more than 300 francs a month for everything, and I expect you to give me an hour's Greek lesson a day.

G. But you do not know, sir, how dear provisions are.

E. I know that they are cheaper here than in Paris, and there I only paid 300 francs in an excellent family.

G. I hope you do not regard me as a rascal. I am a man of honour, sir, and I assure you that I shall gain nothing. I will accept with this condition, that you will stay at least two months.

E. I can promise for one month, but after that I cannot be sure. Probably I shall remain three months.

6. Τὴν πρωΐαν θὰ πίνητε καφὲ καὶ ὅ,τι ἄλλο ζητήσετε.

E. Αἱ ὥραι αὐταὶ εἶναι πολὺ κατὰλληλοι δι' ἐμέ. Τί ζητεῖτε τὸν μῆνα (δι' ἕκαστον μῆνα);

G. Δὲν δύναμαι νὰ δεχθῶ ὀλιγώτερον τῶν 350 φράγκων κατὰ μῆνα, καὶ σὰς βεβαιῶ ὅτι θὰ κερδίζω πολὺ ὀλίγον.

E. Τότε εἰσθε πολὺ κακὸς οἰκὸκύρης. Δὲν δίδω περισσότερον τῶν 300 φράγκων κατὰ μῆνα δι' ὅλα, καὶ ἐννοῶ νὰ μοὶ δίδητε ἑλληνικὸν μάθημα μιᾶς ὥρας καθ' ἑκάστην.

G. Ἀλλὰ δὲν γνωρίζετε, κύριε, πόσον ἀκριβὰ εἶναι τὰ τρόφιμα.

E. Γνωρίζω ὅτι εἶναι εὐθηνότερα ἐδῶ ἀπὸ τοὺς Παρισίους, καὶ ὅμως ἐκεῖ ἐπλήρωνον 300 φράγκα μόνον εἰς ἀξιόλογον οἰκογένειαν.

G. Δὲν πιστεύω νὰ μὲ θεωρῇτε κατεργάρη. Εἰμαι τίμιος ἄνθρωπος καὶ σὰς βεβαιῶ ὅτι δὲν θὰ κερδήσω (κερδίσω) τίποτε. Θὰ δεχθῶ ὑπὸ τὸν ὅρον νὰ μείνητε δύο μῆνας τοῦλάχιστον.

E. Ἐμπορῶ νὰ ὑποσχεθῶ δι' ἓνα μῆνα, ἀλλὰ μετ' αὐτὸν δὲν δύναμαι νὰ ἦμαι βέβαιος. Πιθανὸν νὰ μείνω τρεῖς μῆνας.

G. I hope you will stay at least three months, as I have to spend a great deal in buying furniture. When will you come?

E. I should like to come to-morrow. Will everything be ready?

G. At three to-morrow everything will be ready for you.

E. Very good. I shall be there at 4 p.m.

G. Ἐλπίζω ὅτι θὰ μείνητε τοῦλάχιστον τρεῖς μῆνας ἐπειδὴ θ' ἀναγκασθῶ νὰ δαπανήσω πολλὰ διὰ τὴν ἀγοράσῃ ἐπιπλα. Πότε θὰ ἔλθῃτε;

E. Ἐπεθύμουν νὰ ἔλθω αὔριον. Θὰ ἦναι τὰ πάντα ἔτοιμα;

G. Εἰς τὰς τρεῖς αὔριον ὅλα θὰ ἦναι ἔτοιμα δι' ὑμᾶς.

E. Πολὺ καλὰ. Θὰ ἔλθω εἰς τὰς τέσσαρας μ. μ.

(12) ARRIVAL IN A FAMILY.

ΑΦΙΞΙΣ ΕΙΣ ΟΙΚΟΓΕΝΕΙΑΝ.

Where is my bedroom?

Ποῦ εἶναι ὁ κοιτῶν μου; (ἡ κρεβατοκάμαρα);

Here, sir.

Ἐδῶ, κύριε.

Are the sheets dry? Why have you only given me one sheet? Go and get another directly.

Τὰ σινδόνια εἶναι στεγνά; Διατί μοι ἔδωκας μόνον ἓν σινδόνι; Πήγαινε καὶ φέρε ἄλλο ἀμέσως.

Is there anything in those drawers?

Ἐπάρχει τι εἰς αὐτὰ τὰ συρτάρια;

Open the cupboard. I want to hang my coat up.

Ἄνοιξε τὴν σκευοθήκην (τὸ ντουλάπι). Θέλω νὰ κρεμάσω τὸ φόρεμά μου.

Clean my boots, please, and call me in the morning at 7. I will take coffee and an egg at 8.

Καθάρισον, παρακαλῶ, τὰ ὑποδήματά μου καὶ ξύπνησέ με τὸ πρωῒ εἰς τὰς 7. Θὰ πάρω καφέ καὶ ἓν αἶγόν εἰς τὰς 8.

Bring me some hot water for shaving.

Φέρε μου ὀλίγον ζεστὸν νερόν διὰ νὰ ξυρισθῶ.

When will dinner be ready?

Πότε θὰ ἦναι ἔτοιμον τὸ γεῦμα;

- It is now a quarter of an hour late. Ἡργήσεν ἤδη ἐν τέταρτον τῆς ὥρας.
- The master of the house is out. Ὁ ἀφέντης (οἰκοδεσπότης) εἶναι ἔξω.
- I don't care. I cannot wait; I am in a hurry. Put dinner on the table. Δὲν μὲ μέλει. Δὲν ἡμπορῶ νὰ περιμένω. Βιάζομαι. Βάλε τὸ φαγητὸν εἰς τὸ τραπέζι.
- Do you like that dish? Σὰς ἀρέσκει τὸ φαγητὸν τοῦτο;
- Yes; I like all vegetables, especially haricot beans. Μάλιστα, μ' ἀρέσκουν ὅλα τὰ λαχανικά, ἰδίως τὰ φασοῦλια.
- Will you have some salad with your chicken? Θέλετε ὀλίγην σαλάταν μὲ τὸ πουλί;

(For other dishes, etc., see Vocabulary, p. 263.)

- Thanks, I have finished. Εὐχαριστῶ, ἐτελείωσα.
- Will you excuse me? I must go out at once. Μὲ συγχωρεῖτε; Πρέπει νὰ ἐξέλθω ἀμέσως.
- The Theatre begins at 8, and it is twenty minutes' walk. Τὸ θέατρον ἀρχίζει εἰς τὰς ὀκτῶ καὶ πρέπει νὰ βαδίσω εἴκοσι λεπτά.
- At what o'clock shall you be back? Ποίαν ὥραν θὰ ἐπιστρέψητε;
- About 11; but I had better take a key, so that the servants need not sit up. Περὶ τὰς ἑνδεκα· ἀλλὰ καλλίτερον νὰ πάρω ἓνα κλειδί, διὰ νὰ μὴ μένουν οἱ ὑπηρέται ἄγρυπνοι.
- Give me the key of the front door. Δός μοι τὸ κλειδίον τῆς ἐμπροσθινῆς θύρας.
- If the dogs bark at you, throw a stone at them, and they will run away as fast as they can. Ἐὰν τὰ σκυλιὰ σὰς γαυγίζουσιν, ρίψατε μίαν πέτραν καὶ θὰ φύγουν τὸ ταχύτερον.
- Thanks; I have my stick. I am not afraid. Εὐχαριστῶ· ἔχω τὴν ράβδον μου. Δὲν φοβοῦμαι.

(13) MEETING IN THE STREET.

ΣΥΝΑΝΤΗΣΙΣ ΚΑΘ' ΟΔΟΝ.

How do you do? How are you?

Τί κάμνετε; Πῶς εἰσθε;

Very well, thanks; and you? I have a bad cold.

Πολὺ καλὰ, εὐχαριστῶ ὑμεῖς δέ; Εἶμαι πολὺ κρυολογημένος.

I am very sorry to hear it.

Λυποῦμαι πολὺ (ἀκούων τοῦτο).

Well, and how are you getting on in Greek?

Καὶ πῶς πηγαίνετε εἰς τὰ Ἑλληνικά;

Capitally. The language is very pleasant and not so difficult as I expected.

Λαμπρά. Εἶναι εὐχάριστος γλῶσσα καὶ ὅχι τόσον δύσκολος ὅσον ἐνόμιζον.

One learns without working if one talks Greek all day long.

Μαθαίνει τις χωρὶς νὰ καταγίνηται εἰς ὁμιλῇ Ἑλληνικά καθ' ὅλην τὴν ἡμέραν.

Well, what news is there?

Καὶ τί νέα ἔχομεν;

Not much. I fear there will be war, however; the people are excited.

Ὅχι πολλά. Φοβοῦμαι ἐν τούτοις ὅτι θὰ γένη πόλεμος ὁ λαὸς εἶναι ἐξημμένος.

Have you heard the report that Moukhtar Pacha, the Commissioner for the Rectification of the Frontier, has retired, and will be replaced by Said Pacha?

Ἦκούσατε τὴν εἰδήσιν ὅτι ὁ Μουκτάρ πασᾶς, ὁ ἐπίτροπος ἐπὶ τῆς διαρρύθμισεως τῶν συνόρων ἀπεσύρθη, καὶ ὅτι θὰ ἀντικατασταθῇ ὑπὸ τοῦ Σαῖδ πασᾶ;

It cannot be true, Said Pacha will not leave Constantinople.

Δὲν εἶναι δυνατόν ν' ἀληθεύῃ. Ὁ Σαῖδ πασᾶς δὲν φεύγει ἀπὸ τὴν Πόλιν.

I heard it on good authority.

Τὸ ἤκουσα ἐκ θετικῆς πηγῆς.

(14) IN A CAFÉ.

Εἰς ΚΑΦΕΙΟΝ (ΚΑΦΕΝΕΙΟΝ).

Which is the best Café here?

Ποῖον εἶναι τὸ καλλίτερον καφεῖον (καφενεῖον) ἐνταῦθα;

The Cafés Solon and Kout-

Τὰ καφεῖα τοῦ Σόλωνος, καὶ τοῦ

- soukos are the best. You must go past the Chamber and straight on down the hill. They are in the Place de la Concorde.
- There is music in the square on Sundays, Tuesdays, and Thursdays.
- Give me a cup of coffee.
- Will you have it sweet or not, sir?
- I will take it à la Turque. How much is it?
- Ten lepta, sir.
- It is not the custom in Greece to give tips to the café waiters.
- Waiter, bring me a sweetmeat, a glass of water, and the chess.
- What is that liqueur they are drinking?
- It is 'mastique.'
- Tell the boot-black to come here. Here, boot-black!
- Here, cab! Drive to the club.
- Have you any English newspapers?
- Yes, sir. Here are the 'Times' and 'Daily News.'
- Will you have a cigarette?
- No, thanks: I prefer a cigar.
- Κουτσούκου είναι τὰ καλλίτερα. Πρέπει νὰ περάσητε τὴν Βουλὴν καὶ νὰ καταβῇτε ἴσα τὸν κατήφορον. Εἶναι εἰς τὴν πλατείαν τῆς 'Ὁμοιοίας.'
- Παίζει μουσικὴ εἰς τὴν πλατείαν τὴν Κυριακὴν, τὴν Τρίτην καὶ τὴν Πέμπτην.
- Δός μοι ἓνα καφέ.
- Γλυκὺν τὸν θέλετε, κύριε, ἢ ὄχι;
- Τὸν θέλω τουρκικόν. Πόσον ἔχει;
- Δέκα λεπτὰ, κύριε.
- Δὲν εἶναι συνήθεια εἰς τὴν Ἑλλάδα νὰ δίδωσι μπαξίσι εἰς (νὰ φιλεῖωσι) τοὺς ὑπηρέτας τοῦ καφέιου.
- Παιδί, φέρε μου ἓν γλύκισμα, ἓν ποτήριον ὕδατος καὶ τὸ ζατρίκιον.
- Τί ποτὸν εἶναι ἐκεῖνο τὸ ὁποῖον πίνουνσι;
- Εἶναι μαστίχα.
- Εἰπέ τοῦ λούστρου νὰ ἔλθῃ. "Ε, λούστρε!
- "Αμαξα, ἔλα ἐδῶ. Τράβα εἰς τὴν λέσχην.
- "Εχετε ἀγγλικὰς ἐφημερίδας;
- Μάλιστα, κύριε. Ἴδου οἱ 'Καιροὶ' καὶ τὰ 'Ἡμερήσια Νέα.'
- Θέλετε ἓν σιγάρον;
- "Οχι, εὐχαριστῶ· προτιμῶ ἐν ποῦρον.

Are you ready? Let us go.
I am tired. I shall go home.

Εἰσθε ἔτοιμος; * Ἀς ὑπάγωμεν.
Εἶμαι κουρασμένος. Θὰ ὑπάγω
εἰς τὸ σπίτι.

(15) WITH A WASHERWOMAN.

ΜΕ ΠΛΥΣΤΡΑΝ.

How soon can you let me have
my linen back?

Εἰς πόσον χρόνον ἡμπορεῖς νὰ
μου ἐπιστρέψῃς τὰ ἀσπρόβρόχιά
μου;

I cannot send the shirts before
Thursday, sir. The other
things you can have to-mor-
row.

Δὲν ἡμπορῶ νὰ σὰς στείλω τὰ
ὑποκάμισα πρὸ τῆς Πέμπτης,
κύριε. Τὰ ἄλλα ρόυχα ὁμως
ἡμπορεῖτε νὰ τὰ ἔχητε αὔριον.

Very good, but you must
promise them for Thursday
evening.

Πολὺ καλὰ, ἀλλὰ πρέπει νὰ ὑπο-
σχεθῇς, ὅτι θὰ τὰ φέρῃς τὴν
Πέμπτην τὸ ἑσπέρας.

There is a list of my things.

* Ἴδου ὁ κατάλογος τῶν ρόυχων μου.

7 shirts,

7 ὑποκάμισα (χιτῶνες),

7 collars,

7 κολλάροι (περιλαίμια),

5 pair of socks,

5 ζεύγη καλτσῶν,

12 pocket-handkerchiefs,

12 μανδήλια (ρίνόμακτρα),

2 pair of drawers,

2 ἐσώβρακα,

3 undervests,

3 φανέλες,

6 white ties.

6 ἄσπροι λαιμοδέται.

You may put as much starch
as you like into the shirt-
fronts.

* Ἡμπορεῖς νὰ βάλῃς ὅσην κόλλαν
θέλεις εἰς τὰ περιστήθια τῶν
ὑποκαμίσων.

I forgot to ask how much you
charge.

* Ἐλησμόνησα νὰ ἐρωτήσω πόσα
θέλεις.

My prices, sir, are rather high,
but the washing, sir, will be
thoroughly well done.

* Ἡ τιμὴ, κύριε, εἶναι μᾶλλον με-
γάλη, ἀλλὰ τὸ πλύσιμον θὰ
γείνῃ καθὼς πρέπει.

Very good. I trust to you,

Πολὺ καλὰ. Ἐμπιστεύομαι εἰς

and remember, not later than
six on Thursday.

ἐσέ, καὶ κύτταξε νὰ τὰ ἔχω
ἔχι ἀργότερα ἀπὸ τὰς ἑξ τῆς
Πέμπτης.

Certainly, sir, without fail.

Μάλιστα, κύριε, χωρὶς ἄλλο.

(16) IN A BOOKSELLER'S.

ΕΙΣ ΒΙΒΑΙΟΠΩΛΕΙΟΝ.

Where is the best bookseller
in the town?

Ποῦ εἶναι ὁ καλλίτερος βιβλιο-
πώλης τῆς πόλεως;

There are two good shops,
close together, in the Rue
Hermes.

Ὑπάρχουσι δύο καλὰ βιβλιοπω-
λεῖα, κείμενα τὸ ἐν πλησίον τοῦ
ἄλλου εἰς τὴν ὁδὸν Ἑρμοῦ.

Which do you recommend?

Ποῖον συνιστᾷτε;

Wilberg has foreign books:
at Antoniades', a little higher
up, you will find all the
Greek books you want.

Ὁ Βίλμπεργ' ἔχει ξένα βιβλία' εἰς
τοῦ Ἀντωνιάδου ὀλίγον ἀνωτέρω
θὰ εὑρητε ὅλα τὰ ἑλληνικὰ βιβ-
λία, τῶν ὁποίων ἔχετε ἀνάγκην.

I want to buy the 'Papesse
Jeanne,' by Roides, which I
am told is a very clever
novel.

Θέλω ν' ἀγοράσω τὴν 'Πάπισσαν
'Ιωάνναν' ὑπὸ 'Ροῖδου, ἡ ὁποία
μοὶ λέγουν εἶναι πολὺ εὐφυνὲς
μυθιστόρημα.

Yes, it is the wittiest novel
in Modern Greek, but I
advise you to begin with a
comedy.

Μάλιστα, εἶναι τὸ εὐφυνέστερον
μυθιστόρημα τῆς νεωτέρας ἑλ-
ληνικῆς γλώσσης, ἀλλὰ σὰς
συμβουλεύω ν' ἀρχίσσητε μὲ
μίαν κωμωδίαν.

Buy the French and Greek of
some play of Sardou. Read
through a scene carefully in
both languages. Shut the
Greek and translate from
the French.

Ἀγοράσατε τὸ Ἑλληνικὸν καὶ
Γαλλικὸν κείμενον κωμωδίας
τινος τοῦ Σαρδού. Ἀναγνώσατε
μετὰ προσοχῆς μίαν σκηνὴν καὶ
εἰς τὰς δύο γλώσσας. Κλείσατε
τὸ Ἑλληνικὸν κείμενον καὶ με-
ταφράσατε ἐκ τοῦ Γαλλικοῦ.

What a capital plan ! It will make the study of Greek quite amusing.

Yes, and it will teach you the idioms of the language in a very short time.

When you can read easily, you ought to begin the history of Greece, by Paparigopoulos, a really great work, or the History of the Revolution, by Tricoupis.

But I wish to learn something about Greece at once.

What books are there ?

There are two recent works : New Greece, by Lewis Sergeant, and 'La Grèce telle qu'elle est,' by Moraitinis. Both meritorious works.

I have heard of a book called 'The Greeks of To-day,' by Tuckerman, who was American Minister here.

It is a most amusing and true sketch of the country and people.

Where can I buy it ?

It is out of print, but I will write to London for a copy.

Thank you, and please send

Τί λαμπρὸς τρόπος ! Θὰ κάμῃ τὴν σσουδὴν τῆς Ἑλληνικῆς ἐντελῶς διασκεδαστικὴν.

Μάλιστα καὶ διὰ τοῦ τρόπου τούτου θὰ διδαχθῇτε τὰ ιδιώματα τῆς γλώσσης ἐντὸς βραχυτάτου χρόνου.

Ὅταν δυνηθῇτε ν' ἀναγινώσκητε εὐκόλως, πρέπει ν' ἀρχίσῃτε τὴν Ἱστορίαν τῆς Ἑλλάδος ὑπὸ Κ. Παπαρρίγοπουλου, πραγματικῶς μέγα ἔργον, ἢ τὴν Ἱστορίαν τῆς Ἑλληνικῆς Ἐπαναστάσεως ὑπὸ Σ. Τρικούπη.

Ἄλλ' ἐπιθυμῶ νὰ μάθω καὶ τι περὶ Ἑλλάδος πάραντα. Ποῖα βιβλία ὑπάρχουσι ;

Ὑπάρχουσι δύο νέα ἔργα ἢ 'Νέα Ἑλλάς' ὑπὸ Λουδοβίκου Σέρζετ καὶ ἢ 'Ἑλλάς οἷα εἶναι' ὑπὸ Μωραϊτίνῃ. Ἀμφότερα ἀξιόλογα συγγράμματα.

Ἦκουσα περὶ τινος βιβλίου 'Οἱ Ἕλληνες τῆς σήμερον' ὑπὸ Τάκερμαν, ὁ ὅποιος ἦτο πρέσβυς τῆς Ἀμερικῆς ἐν Ἀθήναις.

Εἶναι λίαν εὐχάριστον καὶ ἀληθές σκιαγράφημα τοῦ τόπου καὶ τοῦ λαοῦ.

Ποῦ δύναμαι νὰ τὸ ἀγοράσω ;

Ἡ ἔκδοσις ἐξηνητήθη, ἀλλὰ θὰ γράψω εἰς τὸ Λονδῖνον νὰ μοῦ στείλουν ἐν ἀντίτυπον.

Σὰς εὐχαριστῶ, καὶ παρακαλῶ

it to the Hotel des Etrangers
for me as soon as you re-
ceive it.

πέμψατέ το εἰς τὸ ξενοδοχεῖον
τῶν Ξένων, ἅμα τὸ λάβητε.

(17) IN A STATIONER'S.

Εἰς ΧΑΡΤΟΠΩΛΕΙΟΝ.

Have you writing paper?
Certainly, sir; what size do
you require?

Show me what you have,
and I will choose.

I want some larger paper than
this, and some envelopes.

The only larger size we have
is foolscap.

Ah! that will not do. I must
take this. Please wrap it
up in paper for me. How
much is it?

Five lepta a sheet, and you
have 23 sheets. That will
make one franc.

I will pay you in copper.

Then it will be one franc
fifteen centimes; copper is
depreciated.

Is there anything else I can
sell you this morning?

Yes, I want some sealing
wax and wafers.

I am surprised at your using
wafers.

*Ἐχετε χαρτὶ τοῦ γραψίματος;
Βεβαίως, κύριε, ποίου σχήματος
ἔχετε ἀνάγκην;

Δείξέ μου ὅ,τι ἔχεις καὶ θὰ ἐκ-
λέξω.

Θέλω μεγαλείτερον χαρτὶ ἀπὸ
τοῦτο καὶ μερικὸς φακέλλους.
Τὸ μόνον μεγαλείτερον σχῆμα, τὸ
ὁποῖον ἔχομεν, εἶναι εἰς τέταρτον.

*ὦ! αὐτὸ δὲν κάμνει. Πρέπει
νὰ πάρω τοῦτο. Σὲ παρακαλῶ
τύλιξέ το εἰς χαρτί. Πόσον
ἔχει;

Πέντε λεπτὰ τὸ φύλλον καὶ
ἐπήρατε εἴκοσι τρία φύλλα· κάμ-
νει τὸ ὅλον ἐν φράγκον.

Θὰ σᾶς δώσω χαλκόν.

Τότε κάμνει ἐν φράγκον καὶ δεκα-
πέντε λεπτά· ὁ χαλκὸς εἶναι εἰς
ὑποτίμησιν.

*Ἐχετε ἀνάγκην ἄλλου τινός, τὸ
ὁποῖον νὰ δύναμαι νὰ σᾶς πω-
λήσω τὴν πρωΐαν ταύτην;

Μάλιστα, θέλω ὀλίγον βουλοκέρι
καὶ ὄστιες.

*Ἐκπλήττομαι ἀκούων ὅτι μετα-
χειρίζεσθε ὄστιες.

Why? They are most useful and convenient.

I fear you have not any English J pens.

No, sir; but you will find these very good.

I will try a few. Wrap them up with some blotting-paper. I cannot bear the sand you use in this country.

Where shall I send the parcel to?

Send it to the house of Mr. Coupa.

Διατί; Είναι πολὺ χρήσιμα καὶ κατάλληλοι.

Φοβοῦμαι ὅτι δὲν ἔχετε ἀγγλικὰς πένας τοῦ J.

Ὁχι, κύριε, ἀλλὰ θὰ εὔρητε ταύτας πολὺ καλὰς.

Θὰ δοκιμάσω μερικὰς. Τὺλιξέ-
τας μὲ ὀλίγον στουπόχαρτον.
Δὲν δύναμαι νὰ ὑποφέρω τὴν
ἄμμον, τὴν ὁποίαν μεταχειρί-
ζεσθε εἰς τὸν τόπον τοῦτον.

Ποῦ νὰ στείλω τὸ δέμα;

Στείλέ το εἰς τὴν οἰκίαν τοῦ κ.
Κούπα.

(18) TRAVELLING IN THE
INTERIOR.

ΠΕΡΙΗΓΗΣΙΣ ΕΙΣ ΤΟ
ΕΣΩΤΕΡΙΚΟΝ.

Can you tell me the name of a good dragoman? I wish to ride across the Peloponnese.

Yes. I know a most trustworthy man. I will send him to you.

Do you know the Peloponnese?

Certainly, sir. Look at these testimonials.

How much would it cost?

We are a party of four.

I would provide horses, food,

Δύνασθε νὰ μοι εἴπητε τὸ ὄνομα
καλοῦ τινος διερμηνέως; Θέλω
νὰ ταξειδεύσω ἑφιππος καθ'
ὅλην τὴν Πελοπόννησον.

Μάλιστα! γνωρίζω ἄνθρωπὸν τινα
λίαν ἀξιόπιστον. Θὰ σᾶς τὸν
στείλω.

Γνωρίζετε τὴν Πελοπόννησον;

Βεβαίως, κύριε. Παρατηρήσατε
τὰ πιστοποιητικὰ ταῦτα.

Πόσον θὰ κοστίσῃ τὸ ταξίδιον
τοῦτο; Εἴμεθα τέσσαρα ἄτομα.

Ἐγὼ θὰ σᾶς προμηθεύω ἄλογα,

everything for 80 francs a day, for all.

That seems a great deal, but I will ask my friends.

We accept. We shall start from Katacolo and ride across to Nauplia and Epidaurus.

That is a beautiful journey.

You will see the plain of Olympia, the temple of Apollo Epikourios at Bassæ, Argos, Mycenæ, and Tiryns. You can return from Nauplia to the Piræus, or ride to Epidaurus and take a boat there.

We must ride faster, or it will be dark before we reach Argos.

No, sir, the horses cannot gallop.

They must. Drop the bridle.

Is anybody there? Ostler!

Put our horses in the stable.

Is there a house here, where we can pass the night?

Yes, sir, follow me.

We wish to sleep here, have you a clean room?

Yes, sir, here is a beautiful room, but it has no beds.

τροφήν καὶ τὰ πάντα διὰ ὁδο-
ῆντα φράγκα τὴν ἡμέραν δι' ὅλους.

Μοὶ φαίνονται πολλά, ἀλλὰ θὰ
ἐρωτήσω τοὺς φίλους μου.

Δεχόμεθα. Θ' ἀναχωρήσωμεν
ἀπὸ τὸ Κατάκωλον καὶ θὰ ὑπά-
γωμεν ἔφιπποι εἰς Ναύπλιον
καὶ Ἐπίδαυρον.

Εἶναι ὥραϊον ταξίδιον. Θὰ ἴδῃτε
τὴν πεδιάδα τῆς Ὀλυμπίας, τὸν
ναὸν τοῦ Ἐπικουρίου Ἀπόλ-
λωνος, τὸ Ἄργος, τὰς Μυκῆνας
καὶ τὴν Τίρυνθα. Ἐμπορεῖτε νὰ
ἐπανέλθῃτε διὰ Ναυπλίου εἰς
Πειραιᾶ ἢ νὰ ὑπάγετε ἔφιπποι
εἰς Ἐπίδαυρον καὶ ἐκεῖ νὰ πά-
ρῃτε μίαν λέμβον.

Πρέπει νὰ πορευθῶμεν ταχύτο-
ρον, ἄλλως θὰ νυκτώσῃ πρὶν ἢ
φθάσωμεν εἰς τὸ Ἄργος.

Ὅχι, κύριε, τὰ ἄλογα δὲν ἔμπο-
ροῦν νὰ καλπᾶσωσι.

Πρέπει. Ἄφησε τὸν χαλινόν.

Εἶναι τις ἐδῶ; ἵπποκόμει.

Βάλε τὰ ἄλογά μας εἰς τὸν
σταῦλον.

Ὑπάρχει καμμία οἰκία ἐνταῦθα,
ὅπου νὰ δυνηθῶμεν νὰ διέλθω-
μεν τὴν νύκτα;

Μάλιστα, κύριε, ἀκολουθήσατέ με.

Ἐπιθυμοῦμεν νὰ κοιμηθῶμεν ἐν-
ταῦθα, ἔχετε καθαρὸν δωμάτιον;

Μάλιστα, κύριε, ἰδοὺ ὥραϊον δωμά-
τιον, ἀλλὰ δὲν ἔχει κρεβάτια.

Fortunately I have brought one.

We are hungry. Have you a chicken or some lamb?

Would you like potatoes?

The meat is not cooked enough. Cook it a little more.

Send our dragoman here.

Give me a light.

What have we to pay?

100 francs, sir.

Show me the bill. I will correct it.

Pay him 50 francs. It is enough.

There are 50 francs. Take them and let me go. Get out of the way.

Drive on, coachman. Let him talk.

Hold your tongue. I shall not listen.

We ought all to have brought our own beds, and as much food as possible. The hotels are abominable.

Order three horses, two for gentlemen and one for a lady, to be ready to-morrow at seven o'clock, if it is fine.

Would you not prefer a mule, they are more sure-footed?

Εὐτυχῶς ἐγὼ ἔφερα τὸ ἰδικόν μου.

Πεινώμεν. Ἔχεις κανὲν πουλὶ ἢ ὀλίγον ἀρνί;

Θέλετε πατάτες (γεώμηλα);

Τὸ φαγητὸν δὲν εἶναι ἀρκετὰ ψημένον. Ψῆσέ το ὀλίγον περισσότερον.

Στείλέ μας ἐδῶ τὸν διερμηνέα.

Δός μου ἓν φῶς.

Τί ἔχομεν νὰ πληρώσωμεν;

Ἑκατὸν φράγκα, κύριε.

Δείξόν μοι τὸν κατάλογον. Θὰ τὸν διορθώσω.

Πληρώσατέ τον πενήντα φράγκα. Εἶναι ἀρκετά.

Ἴδου πενήντα φράγκα. Πάρε τα καὶ ἄφες με νὰ φύγω. Φύγε ἀπ' ἐμπρός μου.

Τράβα, ἄμαξά. Ἀφῆσέ τον νὰ λέξη.

Σιώπα· δὲν ἀκούω.

Ἔπρεπε νὰ φέρωμεν ὅλοι τὰ κρεβάτια μας καὶ ὅσην ἡδυνάμεθα περισσοτέραν τροφήν. Τὰ ξενοδοχεῖα εἶναι ἀποτρόπαια.

Παράγγειλε νὰ ἐτοιμασθῶσι τρία ἄλογα, δύο διὰ κυρίους καὶ ἓν διὰ κυρίαν, ἄρριον εἰς τὰς ἐπτά, εἰς ἡνίκα ὥραϊος καιρὸς.

Δὲν προτιμᾶτε ἓνα μουλάρι; (μίαν ἡμίονον): βαδίζει ἀσφαλέστερον.

No, a mule is so uncomfortable to ride.

The saddle is not on properly.

Are the girths right?

Tighten the girths.

Loosen the girths.

That bit is too small. Change it.

The reins are very thick.

Is this horse sure-footed—fast—quiet?

He is a little lame.

No, sir, he always goes like that. It does not matter.

Are the shoes all right?

Hold this horse while I help the lady to mount.

Lead the horse with the baggage.

Can we cross the river here?

Yes, sir, it is only two feet deep.

Send for the priest of the village—the school-master—the chief man—the Demarch.

Sir, good day, we wish to pass the night here.

Welcome. Our accommodation is humble.

Will you send a man to

"Οχι· τὸ μουλάρι εἶναι πολὺ ἀκατάλληλον δι' ἵππασίαν.

Ἡ σέλα (τὸ ἐφίππιον) δὲν εἶναι καταλλήλως βαλμένη. Ἡ ζώνη τῆς σέλας εἶναι σωστά;

Σφίξε τὴν ζώνην (τὴν ὑγγλάν).

Ἀπόλυσε τὴν ζώνην (ξέσφιξε τὴν ζώνην).

Τὰ γκέμια ταῦτα εἶναι πολὺ μικρά.

Ἀλλάξέ τα.

Τὰ ἡνία εἶναι πολὺ χονδρά.

Τὰ ἄλογον τοῦτο ἔχει ἀσφαλὲς βάδισμα, εἶναι ταχὺ—ἤσυχον; Χωλαίνει δλίγον.

"Οχι, κύριε, πάντοτε ἔτζι πηγαίνει. Δὲν πειράζει.

Τὰ πέταλα ταῦτα εἶναι καλά;

Κράτησε τοῦτο τὸ ἄλογον, ἐν ᾧ ἐγὼ βοηθῶ τὴν κυρίαν ν' ἀναβῇ.

Ὅδηγε τὸ ἄλογον μὲ τὰς ἀποσκευάς.

Δυνάμεθα νὰ διαβῶμεν ἐνταῦθα τὸν ποταμόν;

Μάλιστα, κύριε, ἔχει μόνον δύο ποδῶν βάθος.

Στείλε διὰ τὸν παππᾶν τοῦ χωρίου—τὸν διδάσκαλον—τὸν προύχοντα—τὸν Δήμαρχον.

Καλημέρα, κύριε, ἐπιθυμοῦμεν νὰ διέλθωμεν τὴν νύκτα ἐνταῦθα.

Καλῶς ὠρίσατε. Τὰ πρὸς ἀνάπαυσιν εἶναι πενιχρά.

Στείλατέ τινα παρακαλοῦμεν νὰ

guide us? How far is it
to Nauplia?
How many hours shall we
take to reach Mycenæ on
horseback?
The road is very steep and
narrow.

μᾶς ὁδηγήσῃ. Πόσον μακρὰν
εἶναι ἕως εἰς τὸ Ναύπλιον;
Πόσας ὥρας θὰ κάμωμεν νὰ φθά-
σωμεν εἰς τὰς Μυκῆνας ἑφιπποί;
Ἡ ὁδὸς εἶναι πολὺ κρημνώδης καὶ
στενὴ.

(19) SHOOTING.

ΚΥΝΗΓΙΟΝ.

Where is the wind?
It is in the north. We shall
have good sport.
It is in the south. The birds
will be up in the mountains.
It is no use going out.
Have you got my cartridges?
Fetch the dogs from the boat.
Have you loaded the gun—
the rifle?
Bird on the left — on the
right.
Do you see where they went?
They have gone over the
mountain.
I have hit him. I have
wounded him.
Look out. There's a pig in
those bushes.
Keep the dogs back. Don't
make a noise.
There he is.
Come along, he is wounded.
He cannot get away.

Ἀπὸ ποῦ εἶναι ὁ ἄνεμος;
Εἶναι βόρειος. Θὰ ἔχωμεν καλὸν
κυνήγιον.
Εἶναι νότιος. Τὰ πουλιὰ θὰ ἦναι
εἰς τὰ βουνά. Εἶναι ἀνωφελές
νὰ ἐξέλθωμεν.
Ἔχεις τὰ φυσέκιά μου;
Φέρε τὰ σκυλιὰ ἀπὸ τὴν λέμβον.
Εγέμισες τὸ τουφέκι (τὸ ὄπλον);
Ἐν πουλὶ πρὸς τὰ ἀριστερά—
δεξιὰ.
Βλέπετε ποῦ ὑπῆγον;
Ὑπῆγον ὑπὲρ τὸ ὄρος.
Τὸ ἐπέτυχα. Τὸ ἐπλήγωσα.
Πρόσεξε. Ἴδου ἐκεῖ ἐν γουρουνί
εἰς τοὺς βάτους ἐκείνους.
Κράτησε τὰ ὀπίσω σκυλιὰ. Μὴ
κάμῃς θόρυβον.
Ἐκεῖ εἶναι. Νά το!
Ἀκολουθήσον, ἐπληγώθη. Δὲν
ἔμπορεῖ νὰ γλυτώσῃ.

Give me my knife.

Δός μου τὸ μαχαῖρί μου.

Take care, sir.

Προσέξατε, κύριε.

All right. I am ready.

Πολὺ καλά. Εἰμαι ἑτοιμος.

Well, how many woodcocks did you get?

Καὶ πόσαις ξυλοκόταις ἐκτυπήσατε ;

It was too warm for woodcocks. They are in the mountains.

Ἦτο πολὺ ζέστη διὰ ξυλοκόταις. Εἶναι εἰς τὰ βουνά.

Is there any game in that country?

Ἔχει κυνήγιον εἰς ἐκεῖνον τὸν τόπον ;

The wood is full of game.

Τὸ δάσος εἶναι γεμάτο κυνήγι (πλήρες κυνηγίου).

Take the bag back to the yacht and get dinner ready.

Πήγαυε τὸν σάκκον εἰς τὸ θαλαμῆγόν καὶ ἐτοίμασε τὸ γεῦμα.

We shall be back in an hour.

Θὰ ἐπανέλθωμεν μετὰ μίαν ὥραν.

LETTERS.

LETTERS.

(1) INVITATION.

Mr. and Mrs. B. request the honour of Mr. A.'s company at dinner on Saturday, the 28th inst., at 6.30 p.m.

ANSWER.

Mr. A. has the honour to thank Mr. and Mrs. B. for their kind invitation, and regrets exceedingly that he has promised to go into the country to shoot, from the 27th inst. to the 3rd prox.

INVITATION.

Dear Mrs. X.

I regret exceedingly that my being in mourning prevents my receiving you as I should like, but it has been impossible for us to give dinner-parties since my aunt died eighteen months ago. If, however, you would like to come in for a cup of tea in the evening, we shall be delighted to see you, and to hear an account of your adventures at Megara.

Yours affectionately.

ANSWER.

My dear Mrs. A.

Your invitation to come in after dinner is most hospitable, and I need hardly say how much I should have enjoyed accepting it, but unfortunately I caught a cold yesterday on the Patesia road (which is certainly the most dusty, windy, and disagreeable in Athens), and my doctor forbids me to leave the house. My husband is too busy with his horrid antiquities to give a thought to anything that has not been buried at least 1000 years. I look forward to the pleasure of meeting you at the great ball at the Palace on New Year's Day, to which I am told everybody is invited.

Ever yours, with love,

Y. X.

ΕΠΙΣΤΟΛΑΙ.

(1) ΠΡΟΣΚΛΗΣΙΣ.

‘Ο Κύριος καὶ ἡ Κυρία Β. λαμβάνουσι τὴν τιμὴν νὰ προσκαλέσωσι εἰς γεῦμα τὸν Κύριον Α. τῷ Σαββάτῳ, 28ῃ ἱσταμένου μηνός, 6.30 μ.μ.

ΑΠΑΝΤΗΣΙΣ.

‘Ο Κύριος Α. λαμβάνει τὴν τιμὴν νὰ εὐχαριστήσῃ τὸν Κύριον καὶ τὴν Κυρίαν Β. διὰ τὴν εὐγενῆ πρόσκλησίν των, λυπεῖται δὲ ὑπερβολικὰ διότι ὑπεσχέθη νὰ ὑπάγῃ εἰς τὴν ἐξοχὴν διὰ νὰ κυνηγήσῃ ἀπὸ τῆς 27ης ἱσταμένου μέχρι τῆς 3ης τοῦ προσεχοῦς μηνός.

ΠΡΟΣΚΛΗΣΙΣ.

‘Αγαπητὴ μοι κυρία Χ.

Λυποῦμαι πολὺ διότι ἔνεκα πένθους ἐμποδίζομαι νὰ σὰς δεχθῶ ὡς ἐπεθύμουν, ἀλλ’ ἦτο ἀδύνατον νὰ δίδωμεν γεύματα ἀπὸ τοῦ θανάτου τῆς θείας μου πρὸ δεκαοκτῶ μηνῶν. Ἐὰν ἐν τούτοις εὐαρεστηθῇτε νὰ ἔλθῃτε νὰ πῖντε τὸ τέιον μεθ’ ἡμῶν τὸ ἑσπέρας, θὰ εὐχαριστηθῶμεν νὰ σὰς ἴδωμεν καὶ ν’ ἀκούσωμεν τὴν διήγησιν τῶν εἰς Μέγαρον περιπετειῶν σας.

“Ὅλως πρόθυμος.

ΑΠΑΝΤΗΣΙΣ.

‘Αγαπητὴ μοι κυρία Α.

Ἡ πρόσκλησίς σας ὅπως ἔλθω πρὸς ὑμᾶς μετὰ τὸ δέπνον εἶναι λίαν φιλόξενος, καὶ δὲν ἔχω ἀνάγκην νὰ εἶπω πόσον εὐχάριστον θὰ μοι ἦτο νὰ τὴν ἐδεχόμην, ἀλλ’ ἀτυχῶς ἐκρυσολόγησα χθὲς εἰς τὴν ὁδὸν τῶν Πατησίων (ἣτις εἶναι βεβαίως ἡ μᾶλλον κοινορτώδης, προσήνεμος καὶ δυσάρεστος εἰς Ἀθήνας) καὶ ὁ ἱατρός μου δὲν μοι ἐπιτρέπει νὰ ἐξέλθω τῆς οἰκίας. Ὁ σύζυγός μου εἶναι λίαν ἀπασχολημένος εἰς τὰς παλαιοαρχαιοτήτάς του, ὥστε νὰ μὴ σκέπτηται περὶ ἄλλου τινὸς μὴ τεθαμμένου τοιλάχιστον ἐπὶ 1000 ἔτη. Ἐλπίζω νὰ λάβω τὴν εὐχαρίστησιν νὰ σὰς συναντήσω εἰς τὸν μέγαν ἀνακτορικὸν χορὸν τὴν πρῶτην τοῦ νέου ἔτους, εἰς ὃν, μοι εἶπον, πάντες προσκαλοῦνται.

Εἰμὶ μετὰ πολλῆς ἀγάπης ἡ φίλη σας,

Υ. Χ.

(2) TO THE DIRECTOR OF THE POST OFFICE.

Sir,

I beg to inform you that I am now living in the house of Mr. Coupa, near the palace, and request that you will have all my letters sent there.

I am, sir, your obedient servant.

TO THE SAME.

Sir,

I beg to draw your attention to the following cases of negligence on the part of the Post-office. On Thursday last the mail came in at 11 a.m., but the postman did not bring my letters until late in the afternoon. On Saturday the mail came in at 10 a.m., but I did not receive my letters until late at night. As the mail for Europe goes out on Thursday and Saturday at 6 p.m., I was unable to answer the letters I received, and am forced to wait until next week. This is a matter of the utmost importance, and I request that you will enquire into it, and make every endeavour to have it rectified.

I am, etc.

TO THE SAME.

Sir,

I am leaving Athens on the 26th of this month, and request that all letters for me may be re-directed to Poste Restante, Trieste, until the 6th prox., and after that to Hotel Continental, Paris

I am, etc.

(3) TO A GREEK MASTER.

Sir,

Mr. — has recommended you to me as a teacher of Modern Greek. I should like to know what your usual charge is, and what time you have free. If you can come to my hotel at 4 o'clock to-morrow afternoon, I shall be glad of a personal interview.

Yours faithfully.

(2) ΠΡΟΣ ΤΟΝ ΔΙΕΥΘΥΝΤΗΝ ΤΩΝ ΤΑΧΥΔΡΟΜΕΙΩΝ.

Κύριε Διευθυντά,

Λαμβάνω τὴν τιμὴν νὰ γνωστοποιήσω ὑμῖν ὅτι κατοικῶ ἤδη εἰς τὴν οἰκίαν τοῦ κυρίου Κούπα, πλησίον τῶν ἀνακτόρων, καὶ σὰς παρακαλῶ νὰ διατάξῃτε νὰ στέλλωνται ἐκεῖ ὅλαι αἱ ἐπιστολαὶ μου.

Διατελῶ μετὰ σεβασμοῦ ὑμέτερος θεράπων.

ΠΡΟΣ ΤΟΝ ΑΥΤΟΝ.

Ἀξιότιμε Κύριε,

Λαμβάνω τὴν τιμὴν νὰ σὰς παρακάλῃσω νὰ ἐπιστήσῃτε τὴν ὑμέτεραν προσοχὴν ἐπὶ τῶν ἐξῆς περιπτώσεων ἀμελείας τοῦ ταχυδρομείου. Τὴν παρελθούσαν Πέμπτην τὸ ταχυδρομεῖον ἔφθασεν εἰς τὰς ἑνδεκα π.μ., ἀλλ' ὁ γραμματοκομιστὴς δὲν μοι ἔφερε τὰς ἐπιστολάς εἰμὴ ἀργὰ μετὰ μεσημβρίαν. Τὸ Σάββατον τὸ ταχυδρομεῖον ἔφθασεν εἰς τὰς δέκα π.μ., ἀλλὰ δὲν ἔλαβον τὰς ἐπιστολάς μου εἰμὴ ἀργὰ τὴν νύκτα. Ἐπειδὴ τὸ ταχυδρομεῖον διὰ τὴν Εὐρώπην ἀναχωρεῖ τὴν Πέμπτην καὶ τὸ Σάββατον εἰς τὰς ἑξ μ.μ., δὲν ἠδυνήθην ν' ἀπαντήσω εἰς τὰς ἐπιστολάς, τὰς ὁποίας ἔλαβον καὶ ἀναγκάζομαι ν' ἀναμένω τὴν προσεχὴ ἑβδομάδα. Τοῦτο εἶναι ἀντικείμενον ὑψίστης σπουδαιότητος καὶ παρακαλῶ ὑμᾶς νὰ ἐφενήσῃτε καταβάλλοντες πᾶσαν προσπάθειαν πρὸς διόρθωσιν.

Διατελῶ κ.τ.λ.

ΠΡΟΣ ΤΟΝ ΑΥΤΟΝ.

Κύριε Διευθυντά,

Προτίθεται ν' ἀναχωρήσω ἐξ Ἀθηνῶν τὴν εἰκοστὴν ἑκτὴν τοῦ μηνὸς τούτου καὶ παρακαλῶ ὅλαι αἱ πρὸς με ἐπιστολαὶ νὰ διευθύνωνται εἰς Τεργέστην 'Poste Restante' μέχρι τῆς ἑκτῆς προσεχοῦς καὶ κατόπιν εἰς τὸ Hôtel Continental εἰς Παρισίους.

Διατελῶ κ.τ.λ.

(3) ΠΡΟΣ ΕΛΛΗΝΑ ΔΙΔΑΣΚΑΛΟΝ.

Κύριε,

Ὁ κ. — συνέστησεν ὑμᾶς ὡς διδάσκαλον τῆς νέας ἐλληνικῆς γλώσσης. Ἐπεθύμουν νὰ μάθω ποίαν ἀμοιβὴν λαμβάνετε καὶ ποίας ὥρας ἔχετε ἐλευθέρas. Ἐὰν δυνηθῇτε νὰ ἔλθῃτε εἰς τὸ ξενοδοχεῖον εἰς τὰς τέσσαρας μ.μ. τῆς αὔριον, θὰ εὐχαριστηθῶ νὰ λάβω προσωπικὴν τινα συνέντευξιν.

Ὑμέτερος.

ANSWER.

Sir,

My terms are three francs an hour for Greek lessons, but if you were here for some time, I would naturally make a reduction. I am employed at the Gymnasium (College) all the morning, but could come to you either in the afternoon or evening. I shall await your reply with impatience.

Yours obediently.

Sir,

I am going down to Phalerum to-morrow afternoon, so that I shall be unable to take my lesson. If you are disengaged in the evening, about 9 p.m., please come and see me.

Yours truly.

(4) TO ENGAGE ROOMS.

Sir,

I shall arrive at your hotel by the steamboat from Marseilles to the Piræus next week. Be so good as to retain a sitting-room and two bedrooms for me, and send a guide to meet the steamer at the harbour.

Yours, etc.

(5) TO A DOCTOR, DEMANDING INSTANT ATTENDANCE.

Sir,

Be so good as to come and see me at once, as I am in great pain, and fear that it is the beginning of a severe illness.

Yours faithfully.

ΑΠΑΝΤΗΣΙΣ.

Ἀξιότιμε Κύριε,

Ἀμοιβὴν λαμβάνω τρία φράγκα τὴν ὥραν διὰ μαθήματα τῆς ἑλληνικῆς, ἀλλ' εἰς θὰ διαμείνητε ἐνταῦθα ἐπὶ τινα χρόνον, θὰ ἐλαττώσω φυσικῶς τῷ λόγῳ τὴν τιμὴν. Εἶμαι ἐνησχολημένος ὅλην τὴν πρωΐαν εἰς τὸ γυμνάσιον, ἀλλὰ δύναμαι νὰ ἔρχωμαι πρὸς ὑμᾶς μετὰ μεσημβρίαν ἢ τὸ ἑσπέρας. Ἀνυπομόνως ἀναμένω τὴν ἀπάντησίν σας.

Ὅπως πρόθυμος.

Κύριε,

Θὰ κατέλθω εἰς Φάληρον αὔριον μετὰ μεσημβρίαν, ὥστε δὲν θὰ δυνηθῶ νὰ κάμω τὸ μάθημά μου. Ἐὰν δὲν ἔχητε κάλυμά τι τὸ ἑσπέρας κατὰ τὴν ἐννάτην, ἔλθετε, παρακαλῶ, νὰ με ἴδῃτε.

Ὑμέτερος.

(4) ΠΡΟΣ ΕΝΟΙΚΙΑΣΙΝ ΔΟΜΑΤΙΩΝ.

Κύριε,

Θὰ φθάσω εἰς τὸ ξενοδοχεῖόν σας διὰ τοῦ ἐκ Μασσαλίας εἰς Πειραιᾶ ἀτμοπλοίου τῆς προσεχοῦς ἐβδομάδος. Λάβετε τὴν καλοσύνην νὰ μοὶ κρατήσῃτε μίαν αἴθουσαν καὶ δύο κοιτῶνας καὶ πέψατε ἓνα ὁδηγόν, κατὰ τὴν ἄφισιν τοῦ ἀτμοπλοίου εἰς τὸν λιμένα.

Διατελῶ κ.τ.λ.

(5) ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΙΑΤΡΟΝ, ΔΓ' ΗΣ ΖΗΤΕΙΤΑΙ
ΚΑΤΕΠΕΙΓΟΥΣΑ ΕΠΙΣΚΕΨΙΣ.

Κύριε,

Λάβετε τὴν καλοσύνην νὰ ἔλθῃτε νὰ μ' ἐπισκεφθῇτε ἀμέσως, ἐπειδὴ ὑποφέρω πολὺ καὶ φοβοῦμαι ὅτι τοῦτο εἶναι ἀρχὴ σοβαρᾶς ἀσθενείας.

Ὑμέτερος.

(6) REQUESTING LETTER OF INTRODUCTION.

Sir,

I am about to make a journey to Corfu. As I know that you are a native of that place, I venture to ask you to give me a letter of introduction to your friends there. Before leaving, I shall call to thank you for your extreme kindness to me during my stay here.

Yours very sincerely.

(7) TO THE MINISTER OF THE INTERIOR.

Sir,

I have the honour to inform you that I propose to make a tour through the interior of Greece, going from here to Mycenæ, and request that you will give me an assurance as to whether there is any danger to be apprehended from brigands. I was told in England by a friend, who is in the Turkish service, that it was unsafe to visit the Acropolis without a guard of soldiers. At first I did not venture to go there, but, encouraged by the example of some fellow-travellers, I sallied forth one day at 1 p.m., armed with a revolver, a heavy geological hammer, and an umbrella. As no attack was made upon me, I repeated the experiment, and, emboldened by success, now go there in the moonlight, unarmed and unattended, to the consternation of my wife, who threatens to come out from England and protect me from brigands.

Although, as you will perceive from the above account, I am a man of great courage and no prejudices, my duty towards my family would not allow me to start on my journey to Mycenæ without an explicit assurance from you, sir, that I shall incur no danger.

I have the honour to be, sir,

Your obedient servant,

Address—

To the Minister of the Interior, etc. etc.

(6) ΔΙ' ΗΣ ΖΗΤΕΙΤΑΙ ΕΠΙΣΤΟΛΗ ΣΥΣΤΑΤΙΚΗ.

Κύριε,

Προτίθεμαι νὰ ταξειδεύσω μέχρι Κερκύρας. Ἐπειδὴ δὲ γνωρίζω ὅτι κατὰγεσθε ἐκ τοῦ τόπου ἐκείνου, τολμῶ νὰ ζητήσω παρ' ὑμῶν συστατικὴν ἐπιστολὴν πρὸς τοὺς ἐκεῖ φίλους σας. Πρὶν ἢ ἀναχωρήσω θέλω σὰς ἐπισκεφθῆ, ἵνα σὰς εὐχαριστήσω διὰ τὴν μεγάλην πρὸς ἐμέ καλοσύνην σας κατὰ τὴν ἐνταῦθα διαμονὴν μου.

Ὅλος ὑμέτερος.

(7) ΠΡΟΣ ΤΟΝ ΚΥΡΙΟΝ ΕΠΙ ΤΩΝ ΕΣΩΤΕΡΙΚΩΝ ΥΠΟΥΡΓΩΝ.

Κύριε Ὑπουργέ,

Λαμβάνω τὴν τιμὴν νὰ γνωστοποιήσω ὑμῖν ὅτι προτίθεμαι νὰ περιέλθω τὸ ἐσωτερικὸν τῆς Ἑλλάδος, πηγαίνων ἐντεῦθεν εἰς Μυκῆνας, καὶ παρακαλῶ νὰ με διαβεβαιώσητε περὶ τοῦ ἂν ὑπάρχῃ κίνδυνός τις νὰ συλληφθῶ ἀπὸ ληστὰς. Φίλος μου τις ἐν Ἀγγλίᾳ, διατελὼν ἐν τουρκικῇ ὑπηρεσίᾳ, μοι εἶπεν ὅτι ἦτο ἐπικίνδυνον νὰ ἐπισκεφθῇ τις τὴν Ἀκρόπολιν ἄνευ συνοδείας στρατιωτῶν. Κατ' ἀρχὰς δὲν ἐτόλμων νὰ ὑπάγω ἐκεῖ, ἀλλ' ἐνθαῤῥυνθεὶς ἐκ τοῦ παραδείγματος συνοδοιπόρων τινῶν ἐξῆλθον ἡμέραν τινὰ περὶ τὴν πρώτην μ. μ. φέρων πολύκροτον, μεγάλην γεωλογικὴν σφύραν, καὶ μίαν ὀμπρέλαν. Ἐπειδὴ οὐδεμία προσβολὴ ἐγένετο κατ' ἐμοῦ, ἐπανελάβον τὸ πείραμα καὶ ἐνθαῤῥυνθεὶς ἐκ τῆς ἐπιτυχίας πηγαίνω τῶρα ἐκεῖ, ὅταν ἦναι σελήνη, ἄσπλος καὶ ἄνευ συνοδείας πρὸς φόβον τῆς συζύγου μου, ἥτις ἀπειλεῖ νὰ ἔλθῃ ἀπὸ τὴν Ἀγγλίαν ὅπως μὲ προφυλάξῃ ἀπὸ τοὺς ληστὰς.

Μολονῶντι, ὡς θέλετε παρατηρήσει, ἐκ τῆς ἄνω διηγήσεως, εἶμαι ἄνθρωπος μεγάλης γενναιότητος καὶ ἄνευ προλήψεων, τὸ πρὸς τὴν οἰκογένειάν μου καθῆκον δὲν θά μοι ἐπέτρεπε νὰ ἐπιχειρήσω τὴν περιήγησίν μου εἰς Μυκῆνας ἄνευ ῥητῆς διαβεβαιώσεως ἐκ μέρους ὑμῶν, κύριε ὑπουργέ, ὅτι δὲν θὰ διατρέξω κίνδυνον τινά.

Ἐπὶ τούτοις ὑποσημειοῦμαι εὐσεβάστως,

(Διεύθυνσις)

Εὐπειθέστατος.

Τῷ κυρίῳ ἐπὶ τῶν Ἐσωτερικῶν Ὑπουργῷ Οἱ Πρὸς τὸ ἐπὶ τῶν Ἐσωτερικῶν Ὑπουργείον.

(8) **REPLY.**

Ministry of the Interior, Athens,

April 1, 1879.

Sir,

In reply to your communication to the Minister of the Interior, I am ordered to inform you that no case of brigandage has occurred within the frontiers of the Greek kingdom during the last eight years, and that you can travel anywhere you please in Greece without the slightest danger. Any reports you may have heard to the contrary are inspired by ignorance, prejudice, or malevolence, and may be entirely disregarded. I may further remark that Turkish officials are not usually the best authorities on Greek affairs, and that their views are too often discoloured by interest or by prejudice.

The earnest desire of the Greek Government is that Englishmen should travel in Greece, and learn to know the country and the people, and thus that knowledge of the truth may expose the absurdity of these stories.

I am, sir, your obedient servant.

(9) **INFORMATION ABOUT ATHENS.**

Dear Mr. —,

Should you like to become a member of the Club during your stay at Athens? Strangers are admitted for a month without subscription, and I shall be most happy to put down your name, if you desire it. You will find there the 'Times' and 'Daily News,' with all the foreign and Greek newspapers and reviews, among others the 'Nineteenth Century.' There are billiard and card-rooms, but no restaurant. If you will call there at 5 p.m. this afternoon, and ask for me, I will introduce you to the principal members and show you the rooms.

Yours very truly.

(8) ΑΠΑΝΤΗΣΙΣ.

Ἐν Ἀθήναις τῇ 17 Ἀπριλίου 1879.

ΤΟ ΕΠΙ ΤΩΝ ΕΣΩΤΕΡΙΚΩΝ ΥΠΟΥΡΓΕΙΟΝ.

Κύριε,

Εἰς ἀπάντησιν τῆς ὑμετέρας αἰτήσεως πρὸς τὸν ὑπουργὸν τῶν ἐσωτερικῶν, ἔχω ἐντολὴν νὰ πληροφορήσω ὑμᾶς ὅτι δὲν ὑπάρχει παράδειγμα ληστείας ἐντὸς τῶν συνόρων τοῦ ἑλληνικοῦ βασιλείου πρὸ τῶν τελευταίων ὀκτῶ ἐτῶν καὶ ὅτι δύνασθε νὰ ταξειδεύσητε ὅπουδῆποτε εὐαρεστήσθε ἐν Ἑλλάδι, ἄνευ τοῦ ἐλαχίστου κινδύνου. Πᾶσα φήμη, τὴν ὁποίαν ἔχετε ἴσως ἀκούσει περὶ τοῦ ἐναντίου, εἶναι ἔμπνευσις ἀγνοίας, προλήψεως, ἢ κακοβουλίας, καὶ δύναται τις ἐντελῶς νὰ τὴν περιφρονήσῃ. Δύναμαι προσέτι νὰ παρατηρήσω ὅτι ὑπάλληλοι Τοῦρκοι δὲν εἶναι συνήθως οἱ μᾶλλον ἀξιόπιστοι προκειμένου περὶ τῶν ἑλληνικῶν πραγμάτων αἱ δὲ γνώμαί των πηγάζουσιν ἐκ συμφέροντος ἢ προλήψεως.

Ἡ ζωηροτέρα ἐπιθυμία τῆς ἑλληνικῆς κυβερνήσεως εἶναι τὸ νὰ ταξειδεύωσιν Ἀγγλοι ἐν Ἑλλάδι, καὶ νὰ σπουδάξωσι τὴν χώραν καὶ τὸν λαόν, ὅπως ἡ γνώσις τῆς ἀληθείας ἐκθέσῃ τὸ γελοῖον τῶν μύθων τούτων.

Διατελῶ μετὰ τῆς προσηκούσης ὑπολήψεως πρόθυμος.

(9) ΠΛΗΡΟΦΟΡΙΑΙ ΠΕΡΙ ΑΘΗΝΩΝ.

Ἀγαπητέ μοι κύριε —,

Ἐπιθυμεῖτε νὰ γείνητε μέλος τῆς Δέσχης κατὰ τὴν ἐν Ἀθήναις διαμονήν σας; Οἱ ξένοι εἶναι δεκτοὶ ἐν αὐτῇ ἐπὶ ἓνα μῆνα ἄνευ συνδρομῆς· θὰ ἦμαι δὲ λίαν εὐτυχὴς νὰ καταγράψω τὸ ὄνομά σας, ἂν εὐαρεστήσθε. Θὰ εὔρητε ἐκεῖ τοὺς ‘Καιροὺς,’ τὰ ‘Ἡμερήσια Νέα,’ καὶ ἄλλας τὰς ξένας καὶ ἑλληνικὰς ἐφημερίδας καὶ περιοδικὰ, ἐν οἷς καὶ τὴν ‘Δεκάτην Ἑννάτην Ἑκατονταετηρίδα.’ Ὑπάρχουσι σφαιριστήρια καὶ δωμάτια χαρτοπαιγνίου, ἀλλ’ οὐχὶ καὶ ἐστιατόριον. Ἐὰν θέλητε νὰ περάσῃτε ἀπ’ ἐκεῖ εἰς τὰς πέντε μ. μ. τῆς σήμερον καὶ μὲ ζήτησῃτε, θὰ παρουσιάσω ὑμᾶς εἰς τὰ κυριώτερα μέλη καὶ θὰ σᾶς δείξω τὰ δωμάτια.

Ὅλως ὑμέτερος.

Dear Mr. R——,

I have only just received your kind note, owing probably to some mistake on the part of the messenger, and hasten to answer it with all speed. The proposal you make I shall accept most gladly, and will call at the Club, as you suggest, at 5 p.m.

Yours sincerely,

Dear Mr. G——,

You told me the other day that you would like to come and see us play lawn-tennis at Phalerum. If it is fine to-morrow, I am going down by the 2.30 p.m. train, and expect to meet the officers of the English ship at the Piræus there. If you will meet me at the corner of the Rue Hermes and the Place de la Constitution at 2.10 p.m. we can go in a carriage or by omnibus to the station. It is only ten minutes by rail to Phalerum, so that we can have a game and take the 4 p.m. train back to Athens. I believe I am right in thinking that trains run every half-hour in the afternoon both from Athens and the Piræus. Please send an answer by the bearer.

Yours very truly,

Dear Sir,

I should have been delighted to come to Phalerum with you, but to-morrow afternoon am obliged to attend the funeral of an old friend, who died this morning. It would be interesting for you to come too, and I can promise you that it will not be so lugubrious a ceremony as in England. The procession will pass the Chamber of Deputies at 2.15 p.m., where I hope you will join me. We can go to Phalerum some other day, but you must not count upon me as a player, your English games are too violent and dangerous.

Yours very truly,

G.

Ἀγαπητέ μοι κύριε Ρ.

Μόλις πρὸ μικροῦ ἔλαβον τὴν εὐμενῇ ἐπιστολὴν σας, ἔνεκα λάθους τινὸς πιθανόν τοῦ κομιστοῦ, καὶ σπεύδω ν' ἀπαντήσω. Τὴν πρότασιν, τὴν ὁποίαν μοι κάμνετε, ἀποδέχομαι λίαν ἀσμένως καὶ θέλω ἔλθει εἰς τὴν Δέσχην ὥς μοι γράφετε εἰς τὰς πέντε μετὰ μεσημβρίαν.

Σὰς ἀσπάζομαι, ὁ φίλος σας.

Ἀγαπητέ μοι κύριε Γ.

Μοὶ εἶπετε πρὸ τινων ἡμερῶν ὅτι εὐχαρίστως θὰ ἔλθητε νὰ ἴδῃτε ἡμᾶς παίζοντας lawn-tennis εἰς Φάληρον. Ἐὰν ἦναι καλὸς καιρὸς αὐριον προτίθεμαι νὰ κατέλθω διὰ τῆς ἀμαξοστοιχίας τῶν δύο καὶ ἡμισείας μ. μ., ἐλπίζων νὰ συναντήσω τοὺς ἀξιωματικούς τοῦ ἀγγλικοῦ πλοίου τοῦ σταθμεύοντος εἰς Πειραιᾶ. Ἐὰν θέλητε νὰ με συναντήσητε εἰς τὴν γωνίαν τῆς ὁδοῦ Ἑρμοῦ καὶ πλατείας Συντάγματος εἰς τὰς δύο μ. μ. δυνάμεθα νὰ ὑπάγωμεν ἐφ' ἀμάξης ἢ διὰ τοῦ λεωφορείου εἰς τὸν σταθμόν. Μέχρι Φαλήρου διὰ τοῦ σιδηροδρόμου εἶναι μόνον δέκα λεπτά, ὥστε δυνάμεθα νὰ παίξωμεν καὶ νὰ ἐπανέλθωμεν εἰς Ἀθήνας διὰ τῆς ἀμαξοστοιχίας τῶν τεσσάρων μ. μ. Νομίζω ὅτι δὲν σφάλλω φρυνῶν ὅτι αἱ ἀμαξοστοιχίαι ἀναχωροῦσι καθ' ἡμίσειαν ὥραν μετὰ μεσημβρίαν καὶ ἐξ Ἀθηνῶν καὶ ἐκ Πειραιῶς. Ἀποστείλατέ μοι, παρακαλῶ, διὰ τοῦ κομιστοῦ ἀπάντησιν.

Ὅλως ὑμέτερος.

Ἀγαπητὲ Κύριε,

Εὐχαρίστως ἤθελον μεταβῇ εἰς Φάληρον μεθ' ὑμῶν, ἀλλ' αὐριον μετὰ μεσημβρίαν εἶμαι ὑποχρεωμένος ν' ἀκολουθήσω τὴν κηδείαν παλαιοῦ φίλου ἀποθανόντος σήμερον τὴν πρωΐαν. Ἦθελεν εἰσθαῖ ἐνδιαφέρον καὶ διὰ σᾶς ἐπίσης ἐὰν ἔλθητε καὶ σᾶς ὑπόσχομαι ὅτι δὲν εἶναι τόσον πένθιμος τελετὴ ὡς ἐν Ἀγγλίᾳ. Ἡ κηδεία θέλει διέλθει πρὸ τοῦ Βουλευτηρίου εἰς τὰς δύο καὶ ἐν τέταρτον μ.μ., ὅπου ἐλπίζω θὰ με συναντήσητε. Ἡμποροῦμεν νὰ καταβῶμεν εἰς Φάληρον ἄλλην τινὰ ἡμέραν, ἀλλὰ δὲν πρέπει νὰ με θεωρῇτε ὡς παίκτην τὰ ἀγγλικά παιγνίδιά σας εἶναι πολὺ βίαια καὶ κινδυνώδη.

Ὅλως ὑμέτερος, Γ.



PART III.

PASSAGES FROM GREEK AUTHORS

FROM B.C. 850 TO A.D. 1821.

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* Translations in Modern Greek are attached to Nos. 1, 2, 3, 4.

ANCIENT GREEK.

I.

HOMER, B. C. 850.

ODYSSEY, Book VI, lines 48-157.

Αὐτίκα δ' Ἡὼς ἦλθεν εὐθρονος, ἧ μιν ἔγειρεν
 Ναυσικάαν εὐπεπλον· ἄφαρ δ' ἀπεθαύμασ' ὄνειρον
 Βῆ δ' ἵμεναι κατὰ δώμαθ', ἵν' ἀγγεῖλειε τοκεῦσιν, 50
 Πατρὶ φίλῳ καὶ μητρί· κινήσατο δ' ἔνδον ἐόντας.
 Ἥ μὲν ἐπ' ἐσχάρη ἦστο σὺν ἀμφιπόλοισι γυναιξίν,
 Ἥλάκατα στρωφῶσ' ἀλιπόρφυρα· τῷ δὲ θύραζε
 Ἐρχομένῳ ξύμβλητο μετὰ κλειτοῦς βασιλῆας
 Ἐς βουλήν, ἵνα μιν κάλεον Φαίηκες ἀγανοί.
 Ἥ δὲ μάλ' ἄγχι στᾶσα φίλον πατέρα προσέειπεν
 “ Πάππα φίλ', οὐκ ἂν δὴ μοι ἐφοπλίσσειας ἀπήνην
 Ὑψηλὴν εὐκυκλον, ἵνα κλυτὰ εἵματ' ἄγωμαι
 Ἐς ποταμὸν πλυνέουσα, τὰ μοι ῥερυπώμενα κεῖται ;
 Καὶ δὲ σοὶ αὐτῷ ἔοικε μετὰ πρώτοισιν ἐόντα 60
 Βουλὰς βουλευεῖν καθαρὰ χροὶ εἵματ' ἔχοντα.
 Πέντε δέ τοι φίλοι νῆες ἐνὶ μεγάροις γεγάασιν,
 Οἱ δὲ ὀπνίουτες, τρεῖς δ' ἡίθεοι θαλέθοντες·
 Οἱ δ' αἰεὶ ἐθέλουσι νεόπλυντα εἵματ' ἔχοντες
 Ἐς χορὸν ἔρχεσθαι· τὰ δ' ἐμῇ φρενὶ πάντα μέμνηεν.”
 ὣς ἔφατ'· αἶδετο γὰρ θαλερὸν γάμον ἐξονομῆναι
 Πατρὶ φίλῳ· ὁ δὲ πάντα νόει, καὶ ἀμείβετο μύθῳ·
 “ Οὔτε τοι ἡμιόνων φθονέω, τέκος, οὔτε τευ ἄλλου.
 Ἐρχεν· ἀτάρ τοι δμῶες ἐφοπλίσσουσιν ἀπήνην
 Ὑψηλὴν εὐκυκλον, ὑπερτερὴν ἀραρυῖαν.” 70
 ὣς εἰπὼν δμῶεσσιν ἐκέκλετο, τοὶ δ' ἐπίθοντο.
 Οἱ μὲν ἄρ' ἐκτὸς ἄμαξαν εὐτροχον ἡμιονεῖν.
 Ὅπλεον, ἡμιόνους θ' ὕπαγον ζευξάν θ' ἵπ' ἀπήνη·
 Κούρη δ' ἐκ θαλάμοιο φέρεν ἐσθῆτα φαεινὴν,
 Καὶ τὴν μὲν κατέθηκεν εὐξέστω ἐπ' ἀπήνη,

MODERN GREEK.

I.

FROM THE TRANSLATION OF D. BIKELAS.¹

Κι' ὅταν ἐπρόβαλ' ἡ Αὐγή, σὲ δόξα θρονιασμένη,
 Ἡ Ναυσικάη ἔξυπνησε ἡ λαμπροφορεμένη,
 Κ' ἐκεῖνα ποῦ εἶδε κίνησε νὰ πῇ 'ς τὰ γονικά της.
 Ἡ μάνα της εἰς τὴν γωνιά καθότουν μὲ ταῖς δούλαις,
 Νῆμα 'πὸ κόκκινο μαλλὶ 'ς τὴ ρόκα της νὰ γνέθῃ·
 Τὸν ἀκριβὸ πατέρα της τὸν πρόφθασε 'ς τὴν θύρα,
 Ποῦ 'ς τὴν βουλήν οἱ Φαίακες τὸν πρόσμεναν νὰ πάγῃ.
 Κ' ἡ Ναυσικάη στάθηκε σιμά του καὶ τοῦ λέγει:
 "Παππᾶ μου, δίδεις προσταγὴ 'ς τοὺς δούλους νὰ μοῦ ζέψουν
 Τὴν ἄμαξα τὴν ὑψηλή, νὰ πάω 'ς τὸ περιγιάλι,
 Τὰ ἅπλута φορέματα νὰ πλύνω 'ς τὸ ποτάμι,
 Γιατί σοῦ πρέπει 'ς τὴν βουλήν, ὅπου 'σαι μέσ' 'ς τοὺς πρώτους,
 Νὰ φαίνεσαι μ' ὀλόπαστρα φορέματα ντυμένος·
 Κ' οἱ πέντε γιοῖ σου οἱ ἀκριβοί, πᾶχεις καὶ ζοῦν μαζῇ σου,
 Οἱ τρεῖς ἀκόμη ἐλεύθεροι, κ' οἱ δύο 'πανδρεμένοι,
 Μοῦ θέλουν ροῦχα νειόπλута νὰ ἔχουν κάθε 'μέρα
 Ὅταν πηγαίνουν 'ς τὸν χορό, — κ' εἰν' ἡ δουλειὰ δικὴ μου."
 Αὐτὰ τοῦ εἶπε· ντράπηκε νὰ πῇ γιὰ ταῖς χαραῖς της·
 Πλὴν ὅλα ὁ πατέρας της τὰ ἔννοιωσε καὶ λέγει:
 "Δὲν σοῦ φιλαργυρεύομαι παιδί μου τὰ μουλάρια,
 Μηδ' ἄλλο πράγμα· — ἔλα 'δὼ οἱ δούλοι νὰ σ' τὰ ζέψουν
 'Σ τὴν ἄμαξα τὴν ὑψηλή, τὴν τεχνοκαμωμένη."
 Δίνει 'ς τοὺς δούλους προσταγὴ, κ' ἀμέσως ἐτοιμάζουν
 Τὴν ἄμαξα τὴν ὡμορφή καὶ ζεύγουν τὰ μουλάρια,
 Ἐνῶ ἡ κόρη τὰ λαμπρὰ φορέματ' ἐτοιμάζει,
 Τὰ φέρνει, καὶ 'ς τὴν ἄμαξα ἐπάνω τὰ φορτώνει.

¹ This translation is in the common dialect of the people. If it is found difficult, we recommend the student to turn to the translations from Xenophon, Herodotus, and Plutarch. The metre is the 'political.' See § 98.

ANCIENT GREEK.

Μήτηρ δ' ἐν κίστῃ ἐτίθει μενοεικέ' ἐδωδὴν
 Παντοίην, ἐν δ' ὕψα τίθει, ἐν δ' οἶνον ἔχευεν
 Ἀσκῶ ἐν αἰγείῳ· κούρη δ' ἐπεβήσεται ἀπήνης.
 Δῶκεν δὲ χρυσήν ἐν ληκύβῳ ὑγρὸν ἔλαιον,
 Εἴως χυτλώσασατο σὺν ἀμφιπόλοισι γυναιξίν.

80

Ἡ δ' ἔλαβεν μάστιγα καὶ ἡνία σιγαλόεντα,
 Μάστιξεν δ' ἐλάαν· καναχή δ' ἦν ἡμιόνοϊν.
 Αἱ δ' ἄμοτον τανύοντο, φέρον δ' ἐσθῆτα καὶ αὐτὴν,
 Οὐκ οὔην· ἅμα τῇ γε καὶ ἀμφίπολοι κίον ἄλλαι.

Αἱ δ' ὅτῃ δὴ ποταμοῖο ῥόον περικαλλέ' ἴκοντο,
 Ἐνθ' ἦτοι πλυνοὶ ἦσαν ἐπηγεταὶ, πολὺ δ' ὕδωρ
 Καλὸν ὑπεκπρορρέει μᾶλα περ ῥυπόωντα καθήραι,
 Ἐνθ' αἱ γ' ἡμιόνους μὲν ὑπεκπροέλυσαν ἀπήνης.

Καὶ τὰς μὲν σεῦαν ποταμὸν πᾶρα δινήεντα
 Τρώγειν ἄγρωστιν μελιθδέα· ταὶ δ' ἀπ' ἀπήνης
 Εἴματα χερσὶν ἔλοντο καὶ ἐσφόρεον μέλαν ὕδωρ,
 Στεῖβον δ' ἐν βόθροισι θοῶς ἔριδα προφέρουσαι.

90

Αὐτὰρ ἐπεὶ πλυνᾶν τε κάθηράν τε ῥύπα πάντα,
 Ἐξείης πέτασαν παρὰ θιν' ἁλὸς, ἤχι μάλιστα
 Λαῖγγας ποτὶ χέρσον ἀποπλύνεσκε θάλασσα.

Αἱ δὲ λοεσσάμεναι καὶ χρισάμεναι λίπ' ἐλαίῳ
 Δείπνον ἔπειθ' εἵλοντο παρ' ὄχθῃσιν ποταμοῖο,
 Εἴματα δ' ἡελίριο μένον τερσήμεναι αὐγῇ.

Αὐτὰρ ἐπεὶ σίτου τάρφθεν δμωαὶ τε καὶ αὐτῇ,
 Σφαίρῃ ταὶ γ' ἄρ' ἔπαιζον, ἀπὸ κρήδεμνα βαλοῦσαι·
 Τῇσι δὲ Ναυσικάα Λευκώλενος ἤρχετο μολπῆς.

100

Οἷη δ' Ἄρτεμις εἰσι κατ' οὖρεος ἰοχάειρα,
 Ἡ κατὰ Τηϋέγον περιμήκετον ἢ Ἐρύμανθον,
 Τερπομένη κάπροισι καὶ ὠκείης ἐλάφοισιν·
 Τῇ δέ θ' ἅμα νύμφαι, κοῦραι Διὸς αἰγιόχοιο,
 Ἀγρονόμοι παίζουσι· γέγηθε δέ τε φρένα Λητώ·
 Πασάων δ' ὑπὲρ ἥ γε κάρη ἔχει ἡδὲ μέτωπα,

MODERN GREEK.

Κι' ὅταν ἀνέβηκε κι' αὐτή, ἡ μάνα της τῆς δίνει
 Κρασί 'σέ τράγινο ἀσκή, προσφάγι σέ καλάβι,
 Καὶ λάδι ὑγρὸ τῆς ἔδωκε 'σ' δλόχρυσο σταμνάκι
 Γιὰ ν' ἀλειφθῇ 'ς τὸν ποταμὸν μὲ ταῖς συντροφισσαῖς της.
 Παίρνει τὰ ὀλολαμπρα λωριά, πέρνει ῥαβδί 'ς τὸ χέρι,
 Δίνει βιτζιά τῶν μουλαριῶν, καὶ τρέχουνε μὲ κρότο,
 Καὶ πᾶν μὲ πάτημα γοργό, καὶ φέρνουνε τὰ ροῦχα,
 Κι' αὐτήν, καὶ τὰ κοράσια της ὅπου τὴν συντροφεύουν. —
 Κ' ἐφθάσανε σ' τοῦ ποταμοῦ τὸ κρυσταλλένιο ρεῦμα,
 Ἐκεῖ ποῦ τρέχει τὸ νερὸ, καθάριο καὶ ὡραῖο,
 Καὶ πῶρχονται καὶ πλένουνε ἡ κόραις τῶν Φαιάκων. —
 Ἐλύσαν ἀπ' τὴν ἄμαξα ἡ νέαις τὰ μουλάρια,
 Καὶ 'ς τ' ἀφρισμένου ποταμοῦ τὰ ἔδιωξαν τὰ πλάγια,
 Ἐλεύθερα νὰ βόσκουνε τὸ πράσινο χορτάρι.
 Κατόπιν ἐσηκώσανε ὄλαις μαζῇ 'ς τὰ χέρια
 Τὰ ροῦχ' ἀπὸ τὴν ἄμαξα, καὶ τὰ βουτοῦν 'ς τὸ ρεῦμα,
 Καὶ τὰ πατοῦνε 'ς ταῖς λακκίαις, μὲ γέλοια, μὲ παιγνίδια.
 Κι' ἀφοῦ τὰ 'καθαρίσανε 'ς τὸ δροσερὸ ποτάμι,
 Ἀράδ' ἀράδα τ' ἀπλωσαν εἰς τοῦ 'γυαλοῦ τὴν ἄκρη,
 Ἐκεῖ ποῦ σπρώχνει 'ς τὴν ξηρὰ τὸ κῦμα τὰ λιθάρια.
 Καὶ τὰ κοράσια λούσθησαν κι' ἀλείφθησαν μὲ λάδι,
 Κ' ἐκάθισαν νὰ φᾶν ψωμί 'ς τοῦ ποταμοῦ τὸ πλάγι,
 Ἐνῷ τὰ ροῦχα στέγνωναν 'ς τοῦ ἡλίου τὴν λαμπράδα.
 Καὶ ὅταν ἔφαγαν ψωμί, ἔλύσαν τὰ μαλλιά τους,
 Καὶ μὲ τὴν σφαῖρα παίζανε κ' ἐτρέχανε ἡ δούλαις,
 Ἐνῷ ταῖς ἐτραγούδαεν ἡ ἀσπρολαίμα κόρη.
 Ἔτσ' ἡ θεὰ ἡ Ἀρτεμις ποῦ ἀγαπᾷ τὰ τόξα,
 Ὅταν τοὺς κάπρους κυνηγᾷ, ἡ τὰ γοργὰ ἐλάφια,
 Ὡς τοῦ Ταυγέτου ταῖς κορφαῖς, 'ς ταῖς ῥάχαις τοῦ Ἑρμάνθου,
 Κ' ἡ Νύμφαις τὴν ἀκολουθοῦν, τοῦ Δία θυγατέρας, —
 Τρέχουν καὶ παίζουν, — κ' ἡ Δητὼ θεωρεῖ κι' ἀναγαλλιάζει,
 Τὶ ἔχ' ἀπ' ὄλαις πιδ' ὕψηλὰ ἐκείνη τὸ κεφάλι,

ANCIENT GREEK.

- 'Ρεῖά τ' ἀριγνώτη πέλεται, καλαὶ δέ τε παῖσαι·
 'Ως ἦγ' ἀμφιπόλοισι μετέπρεπε παρθένος ἀδμής.
 'Αλλ' ὅτε δὴ ἄρ' ἔμελλε πάλιν οἰκόνδε νέεσθαι 110
 Ζεύξασ' ἡμιόνους πτύξασά τε εἴματα καλὰ,
 'Ενθ' αὐτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,
 'Ως Ὀδυσσεὺς ἔγροιο, ἴδοι τ' εὐώπιδα κούρην,
 'Η οἱ Φαιήκων ἀνδρῶν πόλιν ἡγήσαιο.
 Σφαίραν ἔπειτ' ἔρριψε μετ' ἀπφίπολον βασιλεια·
 'Αμφιπόλου μὲν ἄμαρτε, βαθείη δ' ἔμβαλε δῖνη,
 Αἰ δ' ἐπὶ μακρὸν αὔσαν· ὃ δ' ἔγρετο δῖος Ὀδυσσεὺς,
 'Εξόμενος δ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν·
 "Ω μοι ἐγὼ, τέων αὐτε βροτῶν ἐς γαίαν ἰκάνω;
 'Η ῥ' οἱ γ' ὕβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι, 120
 'Ηε φιλόξεinoι, καὶ σφιν νόος ἐστὶ θεουδής;
 'Ως τέ με κουράων ἀμφήλυθε θῆλυς αὐτῇ,
 Νυμφάων, αἱ ἔχουσ' ὀρέων αἰπεινὰ κάρηνα
 Καὶ πηγὰς ποταμῶν καὶ πίσσα ποιήεντα.
 'Η νύ που ἀνθρώπων εἰμὶ σχεδὸν αὐδηέντων;
 'Αλλ' ἄγ' ἐγὼν αὐτὸς πειρήσομαι ἡδὲ ἴδωμαι."
 'Ως εἰπὼν θάμνων ὑπεδύσετο δῖος Ὀδυσσεὺς,
 'Εκ πυκινῆς δ' ὕλης πτόρθον κλάσε χειρὶ παχείῃ
 Φύλλων, ὥς ῥύσαιτο περὶ χροῖ μήδεα φωτός.
 Βῆ δ' ἴμεν ὥς τε λέων ὀρεσίτροφος, ἀλκὶ πεποιθὼς, 130
 'Ος τ' εἶσ' ὑόμενος καὶ ἀήμενος, ἐν δέ οἱ ὅσσε
 Δαίεται· αὐτὰρ ὃ βοῦσι μετέρχεται ἢ οἶεσσιν
 'Ηέ μετ' ἀγροτέρας ἐλάφους· κέλεται δέ ἐ γαστήρ
 Μήλων πειρήσοντα καὶ ἐς πυκινὸν δόμον ἐλθεῖν.
 'Ως Ὀδυσσεὺς κούρησιν εὐπλοκάμοισιν ἔμελλεν
 Μίξεσθαι γυμνὸς περ ἑών· χρειῶ γὰρ ἵκανεν.
 Σμερδαλέος δ' αὐτῇσι φάνη κεκακωμένος ἄλμη,
 Τρέσσαν δ' ἄλλυδις ἄλλη ἐπ' ἡϊόνας προῦχούσας.
 Οἷη δ' Ἀλκινόου θυγάτηρ μένε· τῇ γὰρ Ἀθήνη

MODERN GREEK.

Κι' ἀπ' ὄλαις ξεχωρίζεται, ἂν κι' ὄλαις εἶν' ὥραϊαις.
 "Ἐστ' ἀπ' ταῖς δούλαις τῆς κι' αὐτή, — ἀφιλητὴ παρθένα. —
 Καὶ ὅταν ἦλθε ὁ καιρὸς γιὰ νὰ γυρίσουν 'πίσω,
 Διπλόνουν τὰ φορέματα καὶ ζεύγουν τὰ μουλάρια.
 Τότ' ἡ θεὰ ἡ γαλανὴ βουλιέται νὰ ξυπνήσῃ
 Τὸν Ὀδυσσεά, γιὰ νὰ ἰδῇ τὴν ὁμορφὴν τὴν κόρην,
 Ποῦ θάχῃ ὁδηγήτρια 'ς τὴν πόλιν τῶν Φαιάκων. —
 Τὴν σφαῖρα σὲ μιὰ δούλᾳ τῆς ῥίχν' ἡ βασιλοπούλα:
 Τὴν δούλᾳ δὲν ἐπίτυχε καὶ πέφτει 'ς τὸ ποτάμι,
 Κι' ὅλα μαζὶ 'ψηλὴ φωνὴ ἐσύραν τὰ κοράσια.
 'Ο θόρυβος ἐξύπνησε τὸν δόλιον Ὀδυσσεά
 Κ' ἐκάθισε, καὶ ἄκουε, κ' ἐλόγιαζε 'ς τὸν νοῦ του:
 "Ἀλλοῖμονον! ποῦ βρίσκομαι; 'σὲ τί ἀνθρώπων μέρη;
 Μὴν εἶναι ἄγριοι, σκληροί, χωρὶς δικαιοσύνη;
 Ἡ δίκαιοι, φιλόξενοι, καὶ τὸν θεὸν φοβοῦνται;
 'Ὡσὰν ν' ἀντήχῃσεν φωνὴ μακριὰ μου γυναικίσια·
 Μὴ Νύμφαις εἶναι, τὰ 'ψηλὰ π' ὀρίζουν κορφοβοῦνια,
 Καὶ ταῖς πηγαῖς τῶν ποταμῶν, τὰ δροσερὰ λαγκάδια;
 Ἡ μήπως ζοῦν ἐδῶ θνητοὶ κι' ἀνθρώπινα λαλοῦνε;
 'Ἐμπρὸς, ἃς 'πάγω νὰ τοὺς 'δῶ, νὰ μάθω καὶ ποῦ εἶμαι." —
 Εἶπε, κι' ἀνασηκώθηκε ἀνάμεσ' ἀπ' τοὺς θάμνους,
 Κ' ἓνα κλωνάρι φουντωτὸ μὲ τὸ βαρὺ τοῦ χέρι
 'Ἐτσάκισε κ' ἐσκέπασεν τ' ὀλόγυμνον κορμὶ του.
 'Ὡσὰν βουνίσσιος λέοντος ποῦ 'ς τὴν ἐρμὰ προσμένει,
 Καὶ ἀψηφάει καὶ βροχὴν κι' ἀγέρα ποῦ τὸν δέρνουν,
 'Ἐνῶ 'ς τὰ μέλη τὰ γερά τὴν δυνάμιν του νοιώθει·
 'Βγάζουν τὰ 'μάτια του φωτιά, καὶ πέφτει 'ς ὃ, τι εὖρει,
 'Σὲ βῆδια, γίδια, πρόβατα, καὶ 'σὲ γοργὰ ἐλάφια,
 'Ὅταν ἡ πείν' ἀπ' τὰ βουνὰ τὸν σπρώχνῃ νὰ καταίβῃ
 Εἰς τῶν ἀνθρώπων τὰ χωριὰ καὶ 'ς τὰ μανδριά νὰ πέσῃ·
 "Ἐτσι κι' αὐτός, ἂν καὶ γυμνός, τὸν ἔσπρωχν' ἡ ἀνάγκη
 Νὰ σμίξῃ τὰ χρυσόμαλλα κοράσια 'ς τ', ἀκρογιάλι. —

ANCIENT GREEK.

Θάρσος ἐνὶ φρεσὶ θῆκε καὶ ἐκ δέος εἴλετο γυίων. 140
 Στῇ δ' ἅτα σχομένη· ὁ δὲ μερμήριζεν Ὀδυσσεὺς
 *Ἡ γούνων λίσσοιτο λαβὼν εὐώπιδα κούρην,
 *Ἡ αὖτως ἐπέεσσιν ἀποσταδὰ μελιχίοισιν
 Λίσσοιτ', εἰ δείξειε πόλιν καὶ εἴματα δοίη.
 *Ὡς ἄρα οἱ φρονέοντι δαάσσατο κέρδιον εἶναι,
 Λίσσεσθαι ἐπέεσσιν ἀποσταδὰ μελιχίοισιν,
 Μῆ οἱ γούνα λαβόντι χολώσαιο φρένα κούρη.
 Αὐτίκα μελίσχιον καὶ κερδαλέον φάτο μῦθον·
 “Γουνοῦμαί σε, ἄνασσα· θεός νύ τις ἢ βροτός ἐσσι;
 Εἰ μὲν τις θεός ἐσσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν, 150
 *Ἀρτέμιδί σε ἔγωγε, Διὸς κούρη μέγαλοιο,
 Εἰδός τε μέγεθός τε φνὴν τ' ἄγχιστα εἶσκω·
 Εἰ δέ τίς ἐσσι βροτῶν, τοὶ ἐπὶ χθονὶ ναιετάουσιν,
 Τρισμάκαρες μὲν σοὶ γε πατὴρ καὶ πότνια μήτηρ,
 Τρισμάκαρες δὲ κασίγνητοι· μάλα πού σφισι θυμὸς
 Αἰὲν εὐφροσύνησιν λαίνεται εἵνεκα σείῳ,
 Λευσσόντων τοιόνδε θάλος χορὸν εἰσοιχευῖσαν.

MODERN GREEK.

Ἡ νηαῖς, ἄμα τὸν εἶδαν γυμνὸν, θαλασσωμένο,
 Ἵτρομάξαν κ' ἐσκόρπισαν ἔς τοὺς βράχους, ὁδῶ' ἐκεῖθε.
 Ἡ κόρη μόνῃ ἀπέμεινε τοῦ βασιλῆα μὲ θάρρος,
 Τί ἢ Ἀθηνᾶ ἀπ' τὰ γόνατα τῆς ἔβγαλε τὸν φόβον,
 Κ' ἐστάθηκε. — Κ' ἐλόγιαζεν ὁ δόλιος Ὀδυσσεύς,
 Ἡ νὰ σιμώσῃ ἀπὸ κοντὰ νὰ τὴν παρακαλέσῃ,
 Ἡ νὰ τῆς πῇ ἀπὸ μακριὰ μὲ λόγια μελωμένα,
 Νὰ δείξῃ ποῦ ἔναι τὸ χωριό, καὶ νὰ τοῦ δώσῃ ρούχα.
 Καὶ τοῦ ἐφάνηκε καλὸ κί' ὠφέλιμο πῶς θὰ ἔναι
 Ἀπὸ μακριὰ λυπητερὰ νὰ τὴν παρακαλέσῃ,
 Μὴ τύχ' ἡ κόρη κί' ὀργισθῇ τὸ γόν' ἂν τῆς ἀγγίξῃ.
 Καὶ λέγει τῆς ἀπὸ μακριὰ μὲ λόγια μελωμένα :
 “ Ἐλέησέ με, κί' ἂν θεὰ ἦ κί' ἂν γυναικα ᾦσαι.
 Ἄν κατοικῇς τὸν οὐρανὸν μὲ τοὺς θεοὺς τοὺς ἄλλους,
 Ἡ ὠμορφιά, τ' ἀνάστημα, ἡ χάρις σου μοῦ λένε
 Πῶς εἶσαι ἡ Ἀρτέμιδα, τοῦ Δία θυγατέρα.
 Κί' ἂν ᾦσαι ἄνθρωπος καὶ σὺ καὶ κατοικῇς τὸ χῶμα,
 Ἄς χαίρῃς ὁ πατέρας σου κ' ἡ ἀκριβὴ σου μάνα,
 Κ' οἱ ἀδελφοί σου ἅς χαίρωνται· γιατί πολὺ ἡ ψυχὴ τους
 Θ' ἀναγαλλιάζει ἀπὸ χαρὰ γιὰ σένα, ὅταν βλέπουν
 Τέτοια ἀνθισμένη ὠμορφιά μέσ' ἔς τὸν χορὸν νὰ μπαίνει.

ANCIENT GREEK.

II.

HERODOTUS, B.C. 450.

BOOK VIII, CHAP. 59, 60.

LIX. Ὡς δὲ ἄρα συνελέχθησαν, πρὶν ἢ τὸν Εὐρυβιάδεα προθεῖ-
ναι τὸν λόγον, τῶν εἵνεκα συνήγαγε τοὺς στρατηγούς, πολὺς ἦν ὁ
Θεμιστοκλῆς ἐν τοῖσι λόγοισι, οἷα κάρτα δεόμενος· λέγοντος δὲ
αὐτοῦ, ὁ Κορίνθιος στρατηγός, Ἀδείμαντος ὁ Ὠκύτου, εἶπε· “ὦ
Θεμιστόκλεες, ἐν τοῖσι ἀγῶσι οἱ προεξαριστάμενοι ῥαπίζονται.” ὁ δὲ,
ἀπολυόμενος, ἔφη, “Οἱ δέ γε ἐγκαταλειπόμενοι οὐ στεφανεύνται.”

LX. Τότε μὲν ἡπίως πρὸς τὸν Κορίνθιον ἀμείψατο· πρὸς δὲ τὸν
Εὐρυβιάδεα ἔλεγε ἐκείνων μὲν οὐκέτι οὐδὲν τῶν πρότερον λεχθέντων,
ὥς, ἐπεὰν ἀπαίρῃσι ἀπὸ Σαλαμίνας, διαδρήσονται· παρεόντων γὰρ τῶν
συνμάχων οὐκ ἔφερέ οἱ κόσμον οὐδένα κατηγορέειν· ὁ δὲ ἄλλου λόγου
εἶχετο, λέγων τάδε· I. “Ἐν σοι νῦν ἐστὶ σῶσαι τὴν Ἑλλάδα, ἣν
ἐμοὶ πείθῃ ναυμαχίην αὐτοῦ μένων ποιέεσθαι, μηδὲ πειθόμενος τούτων
τοῖσι λέγουσι, ἀναζεύξης πρὸς τὸν Ἴσθμὸν τὰς νῆας. ἀντίθες γὰρ
ἐκάτερον, ἀκούσας. πρὸς μὲν τῷ Ἴσθμῳ συμβάλλων, ἐν πελάγει
ἀναπεπταμένῳ ναυμαχήσεις, ἐς δὲ ἥκιστα ἡμῖν σύμφορόν ἐστι, νῆας
ἔχουσι βαρυτέρας καὶ ἀριθμὸν ἐλάσσονας· τοῦτο δὲ, ἀπολέεις Σαλα-
μῖνά τε καὶ Μέγαρά καὶ Αἴγιαν, ἥνπερ καὶ τὰ ἄλλα εὐτυχήσωμεν,
ἅμα γὰρ τῷ ναυτικῷ αὐτῶν ἔψεται καὶ ὁ πεζὸς στρατός. καὶ οὕτω
σφέας αὐτὸς ἄξεις ἐπὶ τὴν Πελοπόννησον, κωδυνεύσεις τε ἀπάσῃ τῇ
Ἑλλάδι. 2. *Ἦν δὲ τὰ ἐγὼ λέγω ποιήσης, τοσάδε ἐν αὐτοῖσι χρηστὰ
εὐρήσεις· πρῶτα μὲν, ἐν στείνῳ συμβάλλοντες νηυσὶ ὀλίγησι πρὸς
πολλὰς, ἦν τὰ οἰκότες ἐκ τοῦ πολέμου ἐκβαίῃ, πολλὸν κρατήσομεν. τὸ
γὰρ ἐν στείνῳ ναυμαχεῖν, πρὸς ἡμέων ἐστὶ· ἐν εὐρυχωρίῃ δὲ, πρὸς
ἐκείνων· αὐτὶς δὲ, Σαλαμὶς περιγίνεται, ἐς τὴν ἡμῖν ὑπέκκειται τέκνα
τε καὶ γυναικες. καὶ μὴν καὶ τότε ἐν αὐτοῖσι ἔνεστι, τοῦ καὶ περιέχεσθε

MODERN GREEK.

II.

TRANSLATED BY J. GENNADIUS.

LIX. "Ότε λοιπόν συνηθροίσθησαν, πρὶν ἢ ὁ Εὐρυβιάδης ἐκθέσῃ τὸν λόγον, τίνος ἕνεκα συνεκάλεσε τοὺς στρατηγοὺς, ὁ Θεμιστοκλῆς κατεγίνετο πολλὰ λέγων, ὡς μεγάλως ἐπιγύμνοτος ὁμολούντος δ' αὐτοῦ, ὁ Κορίνθιος στρατηγός, Ἀδείμαντος, ὁ υἱὸς τοῦ Ὠκύτου, εἶπεν· "Ὡ Θεμιστόκλεις, εἰς τοὺς ἀγῶνας οἱ προώρως ἐγειρόμενοι ραπίζονται." Ὁ δὲ Θεμιστοκλῆς δικαιολογούμενος εἶπεν· "Ἀλλὰ πάλιν οἱ ἀπολειπόμενοι ὀπίσω δὲν στεφανοῦνται."

LX. Τότε μὲν ἡπίως ἀπεκρίθη πρὸς τὸν Κορίνθιον· πρὸς δὲ τὸν Εὐρυβιάδην οὐδὲν πλέον ἔλεγεν ἐκ τῶν πρότερον λεχθέντων ἐκείνων λόγων, ὅτι δηλαδὴ θὰ δραπετεύσωσιν ὅταν ἀποπλεύσωσιν ἀπὸ τῆς Σαλαμίνας· διότι τὸ κατηγορεῖν τοὺς συμμάχους παρόντας δὲν ἦτο ποσῶς κόσμιον· ἐπελείφθη δ' ἄλλου ἐπιχειρήματος, λέγων τὰ ἑξῆς· "Εἰς σέ νῦν ἀπόκειται νὰ σώσῃς τὴν Ἑλλάδα, ἂν ἀκούσῃς ἐμέ, καὶ αὐτοῦ μένων ναυμαχίης, μὴδὲ ἐπαναφέρῃς τὰ πλοῖα εἰς τὸν Ἴσθμόν, πειθόμενος εἰς τὰ λεγόμενα τούτων· ἐπειδὴ, σύγκρινον τὰς δύο γνώμας, ἀκούσας ἑκατέραν· ἂν ἔλθῃς εἰς χεῖρας παρὰ τὸν Ἴσθμόν, εἰς ἀνοικτὸν πέλαγος θὰ ναυμαχήσῃς, ὅπερ ἐλάχιστα συμφέρει· εἰς ἡμᾶς, ἔχοντας πλοῖα βαρύτερα, καὶ κατὰ τὸν ἀριθμὸν ὀλιγώτερα· ἀφ' ἐτέρου δὲ θ' ἀπολέσῃς τὴν Σαλαμίνα καὶ τὰ Μέγαρα καὶ τὴν Αἴγινα, ἀκόμῃ καὶ ἂν κατὰ τὰ ἄλλα ἐπιτύχωμεν· διότι τὸ ναυτικὸν αὐτῶν [τῶν Περσῶν] θὰ παρακολουθήσῃ ἀμέσως καὶ ὁ πεζὸς στρατός· καὶ οὕτω σὺ αὐτοὺς θὰ φέρῃς αὐτοὺς εἰς τὴν Πελοπόννησον, καὶ θὰ διακινδυνεύσῃς πᾶσαν τὴν Ἑλλάδα. Ἐὰν δὲ πράξῃς ὅσα ἐγὼ λέγω, θὰ εὕρῃς τὰ ἑξῆς πλεονεκτήματα· πρῶτον μὲν εἰς στενὸν μέρος πολεμοῦντες μὲ ὀλίγας ναῦς ἐναντίον πολλῶν, ἂν τὰ ἐκ τοῦ πολέμου ἀποβησόμενα ᾧσι τὰ εὐλογοφανέστερα, πολὺ θὰ ὑπερτερήσωμεν· διότι τὸ ναυμαχεῖν ἐν στενῷ εἶνε ὑπὲρ ἡμῶν· ἐν εὐρυχωρίᾳ ὅμως ὑπὲρ ἐκείνων· προσέτι δὲ σώζεται καὶ ἡ Σαλαμίς, εἰς τὴν ὁποίαν κατέφυγον τὰ τέκνα μας καὶ αἱ γυναῖκες. καὶ μάλιστα ἐννύαρχε εἰς ταῦτα καὶ τοῦτο, περὶ οὐ μέγαλως

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μάλιστα· ὁμοίως αὐτοῦ τε μένων, προναυμαχίσεις Πελοποννήσου, καὶ πρὸς τῷ Ἴσθμῳ· οὐδὲ σφεας, εἴ περ εὖ φρονέεις, ἄξις ἐπὶ τὴν Πελοπόννησον. 3. Ἦν δέ γε καὶ τὰ ἐγὼ ἐλπίζω γένηται, καὶ νικήσωμεν τῇσι νηυσὶ, οὔτε ὑμῖν ἐς τὸν Ἴσθμόν παρέσονται οἱ βάρβαροι, οὔτε προβήσονται ἑκαστέρῳ τῆς Ἀττικῆς, ἀπίαςί τε οὐδενὶ κόσμῳ, Μεγάροισί τε κερδανέομεν περιεούσι, καὶ Αἰγίνῃ, καὶ Σαλαμῖνι, ἐν τῇ ἡμῖν καὶ λόγιόν ἐστι τῶν ἐχθρῶν κατύπερθε γενέσθαι. οἰκῶτα μὲν νυν βουλευομένοισι ἀνθρώποισι, ὥς τὸ ἐπίπαν ἐθέλει γίνεσθαι· μὴ δὲ οἰκῶτα βουλευομένοισι, οὐκ ἐθέλει οὐδὲ ὁ θεὸς προσχωρέειν πρὸς τὰς ἀνθρωπῆας γνώμας."

III.

XENOPHON, B. C. 395.

ANABASIS, Book IV, Chap. VII. 18-27.

Ἐκ τούτου οἱ Ἕλληνες ἀφίκοντο ἐπὶ τὸν Ἀρπασον ποταμὸν, εὖρος τεττάρων πλέθρων. Ἐντεῦθεν ἐπορεύθησαν διὰ Σκυθινῶν σταθμοὺς τέτταρας, παρασάγγας εἴκοσι, διὰ πεδίου εἰς κώμας· ἐν αἷς ἔμειναν ἡμέρας τρεῖς, καὶ ἐπεσιτίσαντο. Ἐντεῦθεν διηλθον σταθμοὺς τέτταρας, παρασάγγας εἴκοσι, πρὸς πόλιν μεγάλην καὶ εὐδαίμονα, οἰκουμένην· ἐκαλεῖτο δὲ Γυμνιάς. Ἐκ ταύτης ὁ τῆς χώρας ἄρχων τοῖς Ἕλλησιν ἡγεμόνα πέμπει, ὅπως διὰ τῆς αὐτῶν πολεμίας χώρας ἄγοι αὐτούς. Ἐλθὼν δ' ἐκεῖνος λέγει ὅτι ἄξει αὐτοὺς πέντε ἡμερῶν εἰς χωρίον, ὅθεν ὄψονται θάλατταν· εἰ δὲ μὴ, τεθνάναι ἐπηγγέλλετο. Καὶ ἡγούμενος, ἐπειδὴ ἐνέβαλεν εἰς τὴν αὐτοῦ πολεμίαν, παρεκελεύετο αἶθειν καὶ φθείρειν τὴν χώραν· ᾧ καὶ δῆλον ἐγένετο ὅτι τούτου ἕνεκα ἔλθοι, οὐ τῆς τῶν Ἑλλήνων εὐνοίας. Καὶ ἀφικνουῦνται ἐπὶ τὸ ὄρος τῇ

MODERN GREEK.

ἐνδιαφέρεσθε· αὐτοῦ μένων, ὁμοίως θέλεις ναυμαχήσει ὑπὲρ τῆς Πελοποννήσου, ὥς καὶ παρὰ τῷ Ἴσθμῳ· οὐδέ, ἂν ὀρθοφρονῆς, θὰ φέρῃς αὐτοὺς [τοὺς Πέρσας] εἰς τὴν Πελοπόννησον. Ἐὰν δὲ τῷ ὄντι γίνωσι καὶ ὅσα ἐγὼ ἐλπίζω, καὶ νικήσωμεν μὲ τὰ πλοῖα, οὔτε καθ' ἡμῶν εἰς τὸν Ἴσθμὸν θὰ ἔλθωσιν οἱ βάρβαροι, οὔτε θὰ προβῶσι πέραν τῆς Ἀττικῆς, ἀλλὰ θὰ φύγωσιν ἀδόξως. Θὰ κερδίσωμεν δὲ καὶ τὰ Μέγαρα, σωθέντα οὕτω, καὶ τὴν Αἴγινα καὶ τὴν Σαλαμίνα, ὅπου ὑπάρχει καὶ χρησμός ὑπὲρ ἡμῶν, ὅτι θὰ ὑπερτερήσωμεν τῶν ἐχθρῶν. Τέλος, ὅταν μὲν οἱ ἄνθρωποι σκέπτωνται κατὰ τὰ πιθανώτερα, ταῦτα ὥς ἐπὶ τὸ πλεῖστον τείνουν νὰ πραγματοποιοῦνται· ὅταν δὲ τὰ μὴ πιθανὰ διαβουλεύωνται, δὲν θέλει οὐδὲ ὁ θεὸς νὰ προσβιβάξῃ τὰς ἀνθρωπίνας γνώμας."

III.

TRANSLATED BY J. GENNADIUS.

Μετὰ ταῦτα οἱ Ἕλληνες¹ ἔφθασαν εἰς τὸν Ἀρπασον ποταμόν, πλάτους τεσσάρων πλέθρων. Ἐντεῦθεν ἐπορεύθησαν διὰ τῶν Σκυθινῶν σταθμοὺς τέσσαρας παρασάγγας εἴκοσιν ἀνὰ μέσον πεδιάδος, φθάσαντες εἰς χωρία, ὅπου ἔμειναν τρεῖς ἡμέρας καὶ ἐφωδιάσθησαν μὲ τροφάς. Ἐντεῦθεν ἐπροχώρησαν σταθμοὺς τέσσαρας παρασάγγας εἴκοσιν ἔως εἰς πόλιν τινα μεγάλην καὶ πλουσίαν, κατοικημένην, ἣτις ἐκαλεῖτο Γυμνιάς. Ἐκ ταύτης ὁ ἄρχων τῆς περιοχῆς πέμπει ὁδηγὸν πρὸς τοὺς Ἕλληνας, ὅπως τοὺς ὁδηγήσῃ διὰ τῆς ἐχθρικῆς αὐτῶν χώρας. Ἐλθὼν δ' ἐκεῖνος λέγει ὅτι θέλει τοὺς φέρει μετὰ πέντε ἡμερῶν ὁρόμον εἰς μέρος ὅθεν θὰ ἴδωσι θάλασσαν· εἰ δὲ μή, τοὺς ὑπεσχέθη νὰ τὸν φονεύσωσι. Καὶ ὁδηγῶν αὐτοὺς, ἀφού τοὺς εἰσηῆξεν εἰς τὴν χώραν τῶν ἐχθρῶν του, τοὺς προέτρεπε νὰ καίωσι καὶ φθείρῳσιν αὐτήν· ἐξ οὗ καὶ ἐγένετο καταφανὲς ὅτι διὰ τοῦτο ἦλθε, καὶ οὐχὶ ἔνεκα εὐνοίας πρὸς τοὺς Ἕλληνας. Καὶ τὴν πέμπτην ἡμέραν φθάνουσιν εἰς τὸ ὄρος.

¹ Unglückbekämpfende, heimathverlangende, weltberühmte Griechenherzen.—Heine.

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πέμπτη ἡμέρᾳ· ὄνομα δὲ τῷ ὄρει ἦν Θήχης. Ἐπειδὴ δὲ οἱ πρῶτοι ἐγένοντο ἐπὶ τοῦ ὄρους, καὶ κατείδον τὴν θάλατταν, κραυγὴ πολλὴ ἐγένετο. Ἀκούσας δὲ ὁ Ξενοφῶν καὶ οἱ ὀπισθοφύλακες, φήθησαν ἔμπροσθεν ἄλλους ἐπιτίθεσθαι πολεμίους· εἶποντο γὰρ καὶ ὀπισθεν οἱ ἐκ τῆς καιομένης χώρας· καὶ αὐτῶν οἱ ὀπισθοφύλακες ἀπέκτεινάν τε τινὰς καὶ ἐξώγησαν, ἐνέδραν ποιησάμενοι· καὶ γέρρα ἔλαβον δασειῶν βοῶν ὠμοβόεια ἀμφὶ τὰ εἴκοσι.

Ἐπειδὴ δὲ βοῇ πλείων τε ἐγίνετο καὶ ἐγγύτερον, καὶ οἱ αἰεὶ ἐπιόντες ἔθεον δρόμῳ ἐπὶ τοὺς αἰεὶ βοῶντας, καὶ πολλῷ μείζων ἐγίνετο ἡ βοή, ὅσῳ δὴ πλείους ἐγίνοντο, ἐδόκει δὴ μείζον τε εἶναι τῷ Ξενοφῶντι. Καὶ ἀναβὰς ἐφ' ἵππον, καὶ Λύκιον καὶ τοὺς ἱππέας ἀναλαβὼν, παρεβοήθει· καὶ τάχα δὴ ἀκούουσι βοῶντων τῶν στρατιωτῶν, θάλαττα, θάλαττα, καὶ παρεγγύνωντων. Ἐνθα δὲ ἔθεον ἅπαντες, καὶ οἱ ὀπισθοφύλακες, καὶ τὰ ὑποζύγια ἠλαύνετο καὶ οἱ ἵπποι. Ἐπεὶ δὲ ἀφίκοντο πάντες ἐπὶ τὸ ἄκρον, ἐνταῦθα δὴ περιέβαλλον ἀλλήλους, καὶ στρατηγούς καὶ λοχαγούς, δακρύοντες. Καὶ ἐξαπίνης, ὅτου δὴ παρεγγυήσαντος, οἱ στρατιῶται φέρουσι λίθους, καὶ ποιοῦσι κολωνὸν μέγαν. Ἐνταῦθα ἀνετίθεσαν δερμάτων πλῆθος ὠμοβοείων, καὶ βακτηρίας, καὶ τὰ αἰχμάλωτα γέρρα, καὶ ὁ ἡγεμὼν αὐτός τε κατέτεμεν τὰ γέρρα, καὶ τοῖς ἄλλοις διεκελεύετο. Μετὰ ταῦτα τὸν ἡγεμόνα ἀποπέμπουσιν οἱ Ἕλληνες, δῶρα δόντες ἀπὸ κοινοῦ, ἵππον, καὶ φιάλην ἀργυρᾶν, καὶ σκευὴν Περσικὴν, καὶ δαρεικοὺς δέκα· ἥτοι δὲ μάλιστα τοὺς δακτυλίους, καὶ ἔλαβε πολλοὺς παρὰ τῶν στρατιωτῶν. Κώμην δὲ δείξας αὐτοῖς, οὗ σκηνήσουσι, καὶ τὴν ὁδὸν ἣν πορεύονται εἰς Μάκρωνας, ἐπεὶ ἐσπέρα ἐγένετο, ὄχλητο τῆς νυκτὸς ἀπιών.

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ὠνομάζετο δὲ τὸ ὄρος Θήχης· ὅταν δ' οἱ πρῶτοι ἔφθασαν ἐπὶ τοῦ ὄρους καὶ εἶδον φανερά τὴν θάλασσαν, μέγας ἀλαλαγμὸς ἐγένετο. Ἀκούσας δὲ ὁ Ξενοφῶν καὶ οἱ ὀπισθοφύλακες, ἐνόμισαν ὅτι ἄλλοι ἐχθροὶ ἐπετίθησαν ἔμπροσθεν· διότι ἠκολούθουν καὶ ὀπισθεν οἱ ἐκ τῆς καιομένης χώρας· καὶ τινὰς ἐξ αὐτῶν οἱ ὀπισθοφύλακες ἐφόνευσαν καὶ ἐξώγησαν στήσαντες ἐνέδραν· καὶ ἔλαβον περίπου εἴκοσιν ἀσπίδας ἐξ ἀκατεργάστων δερμάτων δασιμᾶλλον βοῶν.

Ἐπειδὴ δὲ καὶ περισσότερα βοῇ ἐγείρετο καὶ ἐκ τοῦ πλησιέστερον, καὶ οἱ ὁλονὲν προσερχόμενοι ἔτρεχον δρομέως πρὸς τοὺς ἀδιακόπως φωνάζοντας, ἡ δὲ βοῇ ἐγένετο πολὺν μεγαλητέρα καθ' ὅσον περισσότεροι συνήρχοντο, ἐνόμιζε φυσικὰ ὁ Ξενοφῶν ὅτι ἦτο τι σπουδαιότερον· καὶ ἀναβὰς ἐφ' ἵππου καὶ λαβὼν μεθ' ἑαυτοῦ τὸν Λύκιον καὶ τοὺς ἵππεῖς, ἔδραμεν εἰς βοήθειαν. Τότε πλέον ταχέως ἀκούουσι τοὺς στρατιώτας φωνάζοντας “Θάλασσα, Θάλασσα,” καὶ ἀλληλοχαίροντας. Ἐκεῖ λοιπὸν ἔτρεχον πάντες, καὶ οἱ ὀπισθοφύλακες, καὶ τὰ φορτηγὰ καὶ οἱ ἵπποι ἐπροθυμοποιοῦντο. Ἀφ' οὗ δ' ἔφθασαν πάντες ἐπὶ τῆς κορυφῆς, τότε πλέον ἐνηγγαλίζοντο ἀλλήλους, καὶ τοὺς στρατηγούς καὶ τοὺς λοχαγούς, δακρύνοντες· καὶ αἴφνης, ὥς ἂν τις προέτρεψεν αὐτούς, οἱ στρατιῶται φέρουσι λίθους καὶ κατασκευάζουσι μέγαν σωρόν· ἐπὶ τούτου ἔβησαν πληθὺς δερμάτων ἀκατεργάστων καὶ ῥάβδους, καὶ τὰς κυριευθείσας ἀσπίδας, καὶ αὐτὸς ὁ ὀδηγὸς κατέκοπτε τὰς ἀσπίδας, καὶ τοὺς ἄλλους παρώτρυνε. Μετὰ ταῦτα οἱ Ἕλληνες ἐκπροβοδοῦσι τὸν ὀδηγόν, δόσαντες αὐτῷ ἀπὸ κοινοῦ δῶρα, ἵππον δηλαδὴ καὶ ποτήριον ἀργυρὸν καὶ στολὴν Περσικὴν καὶ δέκα δαρείκους· ἐξίτηι δ' οὗτος πρὸ πάντων τὰ δακτυλίδια, καὶ ἔλαβε πολλὰ παρὰ τῶν στρατιωτῶν. Δείξας δ' εἰς αὐτοὺς χωρίον ὅπου ἠδύναντο νὰ κατασκηνώσωσι, καὶ τὴν ὁδὸν ἣν νὰ βαδίσωσιν εἰς Μάκρωνας, ἀφοῦ ἐπῆλθεν ἡ ἐσπέρα ἀνεχώρησε διὰ νυκτός.

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IV.

PLUTARCH, A. D. 100.

LIFE OF THEMISTOCLES, 11-17.

Ἄμα δ' ἡμέρα Ξέρξης μὲν ἄνω καθήστο τὸν στόλον ἐποπτεύων καὶ τὴν παράταξιν, ὥς μὲν Φανόδημός φησιν, ὑπὲρ τὸ Ἡράκλειον, ἢ βραχεὶ πόρῳ διείργεται τῆς Ἀττικῆς ἢ νῆσος, ὥς δ' Ἀκεστόδωρος, ἐν μεθορίῳ τῆς Μεγαρίδος, ὑπὲρ τῶν καλουμένων Κεράτων, χρυσοῦν δίφρον θέμενος, καὶ γραμματεῖς πολλοὺς παραστησάμενος, ὧν ἔργον ἦν ἀπογράφεσθαι κατὰ τὴν μάχην τὰ πραττόμενα.

Περὶ δὲ τοῦ πλήθους τῶν βαρβαρικῶν νεῶν Αἰσχύλος ὁ ποιητής, ὥς ἂν εἰδὼς καὶ διαβεβαιούμενος, ἐν τραγῳδίᾳ Πέρσαις λέγει ταῦτα·

Ξέρξῃ δὲ (καὶ γὰρ οἶδα) χιλιάς μὲν ἦν
νεῶν τὸ πλῆθος· αἱ δ' ὑπέρκομποι τάχει
ἐκατὸν δις ἦσαν ἑπτὰ θ'. Ὡδ' ἔχει λόγος.

Τῶν δ' Ἀττικῶν, ἐκατὸν ὀγδοήκοντα τὸ πλῆθος οὐσῶν, ἐκάστη τοὺς ἀπὸ τοῦ καταστρώματος μαχομένους ὀκτωκαίδεκα εἶχεν· ὧν τοξόται τέσσαρες ἦσαν, οἱ λοιποὶ δ' ὀπλίται. Δοκεῖ δ' οὐχ ἦττον εὐ τὸν καιρὸν ὁ Θεμιστοκλῆς ἢ τὸν τόπον συνιδῶν καὶ φυλάξας, μὴ πρότερον ἀντιπύρους καταστήσαι ταῖς βαρβαρικαῖς τὰς τριήρεις, ἢ τὴν εἰωθυῖαν ὥραν παραγενέσθαι, τὸ πνεῦμα λαμπρὸν ἐκ πελάγους αἰεὶ καὶ κύμα διὰ τῶν στενῶν κατάγουσαν· ὃ τὰς μὲν Ἑλληνικὰς οὐκ ἔβλαπτε ναῦς, ἀλιτενεῖς οὖσας καὶ ταπεινοτέρας, τὰς δὲ βαρβαρικὰς, ταῖς τε πρύμναις ἀνεστώσας, καὶ τοῖς καταστρώμασιν ὑψορόφους καὶ βαρείας ἐπιφερομένας ἔσφαλλε προσπίπτον, καὶ παρεδίδου πлагίας τοῖς Ἑλλησιν ὀξέως προσφερομένοις, καὶ τῷ Θεμιστοκλεῖ προσέχουσιν, ὥς ὀρῶντι μάλιστα τὸ συμφέ-

IV.

FROM THE TRANSLATION OF A. R. RANGABÉ.

Ἄμα δὲ ἐξημέρωσεν, ὁ Ξέρξης ἐκάθισεν ὑψηλά, ἐπιβλέπων τὸν στολὸν καὶ τὴν παράταξιν, ὡς μὲν λέγει ὁ Φανόδημος, ὑπεράνω τοῦ ναοῦ τοῦ Ἡρακλέους, ὅπου βραχὺ πέραμα χωρίζει τὴν Ἀττικὴν καὶ τὴν νῆσον, ὡς δ' ὁ Ἀκεστόδωρος, κατὰ τὰ σύνορα τῆς Μεγαρίδος, ὑπεράνω τῶν λεγομένων Κεράτων, στήσας καθέδραν χρυσήν, καὶ περιστοιχισθεὶς ὑπὸ πολλῶν γραμματέων, ὧν ἔργον ἦν νὰ καταγράφωσι τὰ κατὰ τὴν μάχην γινόμενα.

Περὶ δὲ τοῦ πλήθους τῶν βαρβαρικῶν πλοίων ὁ ποιητὴς Αἰσχύλος, ὡς γνωρίζων αὐτὰ καὶ δυνάμενος νὰ τὰ βεβαιώσῃ, λέγει ταῦτα εἰς τὴν τραγῳδίαν τοὺς Πέρσας·

Τοῦ Ξέρξου ἦτο (τὸ ἡξέυρω) χιλιάς
ὁ ἀριθμὸς τῶν πλοίων· τὰ δὲ τάχιστα
δὺς ἦσαν ἑκατὸν κ' ἑπτὰ ὡς λέγεται.

Αἱ δὲ Ἀττικαὶ ἦσαν ἑκατὸν ὀγδοήκοντα τὸν ἀριθμὸν, καὶ ἐκάστη εἶχε δεκαοκτὼ τοὺς μαχομένους ἐκ τοῦ καταστρώματος· ἐκ τούτων δὲ τέσσαρες ἦσαν τοξόται, καὶ οἱ λοιποὶ ὀπλίται. Φαίνεται δ' ὅτι ὁ Θεμιστοκλῆς ἐνόησε καὶ παρεμόνευσε τὸν καιρὸν οὐχ ἦττον καλῶς ἢ τὸν τόπον, καὶ δὲν παρέταξε τὰς τριῆρεις τοῦ πρὸς τὰς βαρβαρικὰς πρὶν ἢ φθάσῃ ἡ συνήθης ὥρα, ἥτις πάντοτε φέρει σφοδρὸν τὸν ἀνεμὸν καὶ τὸ κύμα διὰ τῶν στενῶν ἀπὸ τοῦ πελάγους· διότι τὰς μὲν Ἑλληνικάς, οὕσας χαμηλάς, καὶ μὴ ἐγειρομένας πολὺ ὑπὲρ τὴν ἐπιφάνειαν τῆς θαλάσσης, ὀλίγον ἔβλαπτε· πίπτων δ' εἰς τὰς βαρβαρικάς, αἵτινες εἶχον ὀρθὰς τὰς πρύμνας, καὶ ἐφέροντο βαρεῖαι ἐξ αἰτίας τῶν ὑψηλῶν καταστρωμάτων τὰς ἐξώθει τοῦ δρόμου των, καὶ τὰς παρέδιδε πλαγίως εἰς τοὺς Ἑλλήνας, οἵτινες προσέβαλλον μεθ' ὁρμῆς, προσέχοντες κυρίως εἰς τὸν Θεμιστοκλῆν, διότι τοῦτον ἐθεώρουν ὡς ἐννοοῦντα ὑπὲρ πάντα ἄλλον τί ἦτον τὸ συμφέρον, καὶ διότι πρὸς τὸ μέρος ἐκείνου ὁ

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ρον· καὶ ὅτι κατ' ἐκείνῳ ὁ Ξέρξου ναύαρχος Ἀριαμένης, ναῦν ἔχων μεγάλην, ὥσπερ ἀπὸ τείχους ἐτόξευε καὶ ἠκόντιζεν, ἀνὴρ ἀγαθὸς ὢν, καὶ τῶν βασιλέως ἀδελφῶν πολὺν κράτιστός τε καὶ δικαιοτάτος. Τοῦτον μὲν οὖν Ἀμεινίας ὁ Δεκελεύς, καὶ Σωσικλῆς ὁ Πεδιεύς, ὁμοῦ πλέοντες, ὡς αἱ νῆες ἀντίπρωροι προσπεσούσαι καὶ συνερείσασαι τοῖς χαλκώμασιν ἐνεσχέθησαν, ἐπιβαίνοντα τῆς αὐτῶν τριήρους, ὑποστάντες καὶ τοῖς δόρασι τύπτοντες, εἰς τὴν θάλασσαν ἐνέβαλον· καὶ τὸ σῶμα μετ' ἄλλων φερόμενον ναυαγίων Ἀρτεμισία γνωρίσασα πρὸς Ξέρξην ἀνήνεγκεν.

Ἐν δὲ τούτῳ τοῦ ἀγῶνος ὄντος, φῶς μὲν ἐκλάμψαι μέγα λέγουσιν Ἐλευσινίθην, ἦχον δὲ καὶ φωνὴν τὸ Θριάσιον κατέχειν πεδίον ἄχρι τῆς θαλάττης, ὡς ἀνθρώπων ὁμοῦ πολλῶν τὸν μυστικὸν ἐξαγαγόντων Ἰακχον. Ἐκ δὲ τοῦ πλήθους τῶν φθεγγομένων, κατὰ μικρὸν ἀπὸ γῆς ἀναφερόμενον νέφος ἔδοξεν αὐθις ὑπονοστεῖν καὶ κατασκήπτειν εἰς τὰς τριήρεις. Ἔτεροι δὲ φάσματα καὶ εἰδῶλα καθορᾶν ἔδοξαν ἐνόπλων ἀνδρῶν, ἀπ' Αἰγίνης τὰς χεῖρας ἀνεχόντων πρὸ τῶν Ἑλληνικῶν τριηρῶν, οὓς εἵκαζον Αἰακίδας εἶναι, παρακεκλημένους εὐχαῖς πρὸ τῆς μάχης ἐπὶ τὴν βοήθειαν.

Πρῶτος μὲν οὖν λαμβάνει ναῦν Λυκομήδης, ἀνὴρ Ἀθηναῖος, τριηραρχῶν, ἧς τὰ παράσημα περικόψας ἀνέθηκεν Ἀπόλλωνι θαφνηφόρῳ. Οἱ δ' ἄλλοι τοῖς βαρβάροις ἐξισούμενοι τὸ πλῆθος, ἐν στενῷ κατὰ μέρος προσφερομένους, καὶ περιπίπτοντας ἀλλήλοις, ἐτρέψαντο μέχρι δειλῆς ἀντισχόντας, ὡς εἶρηκε Σιμωνίδης, τὴν καλὴν ἐκείνην καὶ περιβόητον ἀράμενοι νίκην, ἧς οὐθ' Ἑλλήσιν, οὔτε βαρβάροις ἐνάλιον ἔργον εἶργασται λαμπρότερον, ἀνδρεία μὲν καὶ προθυμία κοινῇ τῶν ναυμαχησάντων, γνώμη δὲ καὶ δεινότητι Θεμιστοκλέους.

Πόλεων μὲν οὖν τὴν Αἰγινητῶν ἀριστεύσαι φησιν Ἡρόδοτος, Θεμιστοκλεῖ δὲ (καὶ περ ἄκοντες ὑπὸ φθόνου) τὸ πρωτεῖον ἀπέδωσαν ἀπαν-

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ναύαρχος τοῦ Ξέρξου Ἀριαμένης, πλοῖον ἔχων μέγα, ἐτόξευε καὶ ἠκόν-
τιζεν, ὡς ἀπὸ τείχους, ἀνὴρ ἱκανὸς ὢν καὶ ἄριστος καὶ δικαιοτάτος ἐκ
τῶν ἀδελφῶν τοῦ βασιλέως. Οὗτος, ὅταν προσεβλήθη ὑπὸ τοῦ
Δεκελέως Ἀμεινίου καὶ Σωσικλέους τοῦ Πεδιέως, οἵτινες συνέπλεον ἐπὶ
τοῦ αὐτοῦ πλοίου, καὶ αἱ τριήρεις ἔπесαν ἐπ' ἀλλήλων πρῶραν πρὸς
πρῶραν, καὶ μαχόμεναι διὰ τῶν ἐμβόλων συνεκολληθήσαν, ἐρρίφθη
εἰς τὸ πλοῖον αὐτῶν. Αὐτοὶ δ' ἀντιστάντες, καὶ κτυπῶντες αὐτὸν διὰ
τῶν δοράτων των, τὸν ἔρριψαν εἰς τὴν θάλασσαν, καὶ τὸ σῶμα αὐτοῦ
φερόμενον μετὰ τῶν ἄλλων ναυαγίων ἀνεγνώρισεν ἡ Ἀρτεμισία, καὶ τὸ
ἔφερεν ἐπάνω πρὸς τὸν Ξέρξην.

Ἐνῶ δ' εἰς τοιαύτην θέσιν ἦτον ἡ μάχη, λέγουσιν ὅτι ἔλαμψε μέγα
φῶς ἐκ τῆς Ἐλευσίως, ἡχος δὲ καὶ φωνὴ ἐπλήρωσε τὸ Θριάσιον
πεδῖον μέχρι τῆς θαλάσσης, ὡς ἂν πολλοὶ ἄνθρωποι ὁμοῦ ἐξήγουν τὸν
μυστικὸν Ἰακχον. Ἐκ τοῦ μέσου δὲ τοῦ πλήθους τῶν κραυγαζόντων
ἐφάνη νέφος βαθμυδὸν ὑψούμενον, καὶ ἔπειτα, πάλιν ὑποχωροῦν,
ἐπέπεσεν εἰς τὰς τριήρεις. Ἄλλοι δ' ἐνόμισαν ὅτι εἶδον φαντάσματα
καὶ εἶδωλα ἀνθρώπων ἐνόπλων, ἀπὸ τῆς Αἰγίνης ἐκτεινόντων τὰς χεῖρας
πρὸ τῶν Ἑλληνικῶν τριηρῶν, καὶ εἵκαζον ὅτι ἦσαν οἱ Αἰακίδαι, οὓς
εἶχον πρὸ τῆς μάχης ἐπικαλεσθῆ δι' εὐχῶν εἰς βοήθειαν.

Πρῶτος λοιπὸν ἐκυρίευσεν πλοῖον ὁ Λυκομήδης, τριήραρχος Ἀθηναῖος,
καὶ αὐτοῦ ἀποκόψας τὰ παράσημα, τὰ ἀφιέρωσεν εἰς τὸν δαφνηφόρον
Ἀπολλῶνα. Οἱ δ' ἄλλοι, ἴσοι κατὰ τὸ πλῆθος γινόμενοι πρὸς τοὺς
βαρβάρους, πολεμοῦντας ἐντὸς στενοῦ, καὶ πίπτοντας τοὺς μὲν ἐπὶ τοὺς
δέ, τοὺς ἔτρεψαν, ἀφ' οὗ ἀντεστάθησαν μέχρι δεΐλης, ὡς λέγει ὁ
Σιμωνίδης, τὴν καλὴν καὶ περιβόητον ἐκείνην θριαμβεύσαντες νίκην,
ἥς οὐδ' ὑφ' Ἑλλήνων οὐδ' ὑπὸ βαρβάρων ποτὲ ἄλλο λαμπρότερον
θαλάσσιον κατωρθώθη ἔργον, διὰ τῆς ἀνδρείας μὲν καὶ προθυμίας
πάντων ὁμοῦ τῶν ναυμαχησάντων, διὰ τῆς φρονήσεως δὲ συγχρόνως
καὶ τῆς ἱκανότητος τοῦ Θεμιστοκλέους.

Καὶ μεταξὺ μὲν τῶν πόλεων λέγει ὁ Ἡρόδοτος ὅτι ἠρίστευσεν ἡ
τῶν Αἰγινήτων εἰς δὲ τὸν Θεμιστοκλέα, εἰ καὶ ἄκοντες ὑπὸ φθόρου,
ἀπέδωκαν ὅλοι τὸ πρωτεῖον. Διότι, ὅταν ἀναχωρήσαντες εἰς τὸν

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τες. Ἐπεὶ γὰρ ἀναχωρήσαντες εἰς τὸν Ἴσθμὸν ἀπὸ τοῦ βωμοῦ τὴν ψῆφον ἔφερον οἱ στρατηγοί, πρῶτον μὲν ἕκαστός ἐαυτὸν ἀπέφαινε ἀρετῇ, δεύτερον δὲ μεθ' ἑαυτὸν Θεμιστοκλέα. Λακεδαιμόνιοι δ' εἰς τὴν Σπάρτην αὐτὸν καταγαγόντες, Εὐρυστιάδῃ μὲν ἀνδρείας, ἐκείνῳ δὲ σοφίας ἀριστεῖον ἔδοσαν, θαλλοῦ στέφανον· καὶ τῶν κατὰ τὴν πόλιν ἀρμάτων τὸ πρωτεῖον ἐδωρήσαντο, καὶ τριακοσίους τῶν νέων πομποὺς ἄχρι τῶν ὄρων συνεξέπεμψαν. Λέγεται δ', Ὀλυμπίων τῶν ἐφεξῆς ἀγομένων, καὶ παρελθόντος εἰς τὸ στάδιον τοῦ Θεμιστοκλέους, ἀμελήσαντας τῶν ἀγωνιστῶν τοὺς παρόντας, ὅλην τὴν ἡμέραν ἐκείνον θεᾶσθαι, καὶ τοῖς ξένοις ἐπιδεικνύειν ἅμα θαυμάζοντας καὶ κροτοῦντας· ὥστε καὶ αὐτὸν ἡσθέντα πρὸς τοὺς φίλους ὁμολογῆσαι τὸν καρπὸν ἀπέχειν τῶν ὑπὲρ τῆς Ἑλλάδος αὐτῷ πονηθέντων.

MODERN GREEK.

Ἴσθμόν, ἐψηφοφόρουν οἱ στρατηγοὶ εἰς τὸν βωμόν, πρῶτον μὲν κατὰ τὴν ἀνδρείαν ἐπρότεινεν ἕκαστος ἑαυτόν, δεύτερον δὲ μεθ' ἑαυτὸν τὸν Θεμιστοκλέα. Οἱ δὲ Λακεδαιμόνιοι, λαβόντες αὐτὸν εἰς τὴν Σπάρτην, ἔδωσαν ἐλαίας στέφανον ὡς ἀριστεῖον εἰς μὲν τὸν Εὐρυβιάδην ἀνδρείας, εἰς ἐκεῖνον δὲ φρονήσεως, καὶ τῷ ἐχάρισαν τὴν ὠραιότεραν τῆς πόλεως ἀραξαν, καὶ ἔστειλαν μετ' αὐτοῦ τριακοσίους τῶν νέων νᾶ τὸν προπέμψωσι μέχρι τῶν ὀρίων τῆς πόλεως. Λέγεται δ' ὅτι, ὅταν ἐτελέσθησαν τὰ πρῶτα μετὰ ταῦτα Ὀλύμπια, καὶ προέβη εἰς τὸ στάδιον ὁ Θεμιστοκλῆς, οἱ θεαταὶ ἀφήκαν τοὺς ἀγωνιζομένους, καὶ ὅλην τὴν ἡμέραν ἐκεῖνον μόνον ἔβλεπον, καὶ θαυμάζοντες καὶ χειροκροτοῦντες τὸν ἐπεδείκνυν εἰς τοὺς ξένους, ὥστε καὶ αὐτὰς εὐχαριστηθεὶς ὡμολόγησεν εἰς τοὺς ξένους, ὅτι ἀπολαμβάνει τὸν καρπὸν τῶν ὑπὲρ τῆς Ἑλλάδος ἀγώνων του.

V.

NUBIAN INSCRIPTION, A. D. 300.

The numerous Nubian inscriptions give us an idea of the Greek which was spoken in Aethiopia about the time of Diocletian. The spelling is in many cases grossly incorrect, but at the same time most interesting, from the evidence it affords that the pronunciation at that period was the same as the Greek pronunciation now.

Among other faults of orthography -ε- is written for -αι- ; η, ι, υ, ει, οι, are used one for the other so frequently as to prove that their sound was identical.

The following extract is a Nubian inscription by a king Silco (Corpus Insc. III, p. 486), which possesses some historical interest. Date, about 300 A.D.

Ἐγὼ Σιλκὸν βασιλίσκος Νουβαδῶν καὶ ὄλων τῶν Αἰθιοπῶν ἦλθον εἰς Τέλμιν καὶ Τάφιν, ἅπαξ δύο ἐπολέμησα μετὰ τῶν Βλεμμύων, καὶ ὁ θεὸς ἔδωκέν μοι τὸ νίκημα μετὰ τῶν ἐχθρῶν ἅπαξ, ἐνίκησα πάλιν καὶ ἐκράτησα τὰς πόλεις αὐτῶν, ἐκαθέστην μετὰ τῶν ὄχλων μου· τὸ μὲν πρῶτον ἅπαξ ἐνίκησα αὐτῶν καὶ αὐτοὶ ἡξίωσάν με. ἐποίησα εἰρήνην μετ' αὐτῶν καὶ ὄμοσάν μοι τὰ εἶδωλα αὐτῶν, καὶ ἐπίστευσαν τὸν ὄρκον αὐτῶν ὡς καλοὶ εἰσιν ἄνθρωποι· ἀναχωρήθην εἰς τὰ ἄνω μέρη μου. ὅτε ἐγεγονόμην βασιλίσκος οὐκ ἀπῆλθον ὄλων ὀπίσω τῶν ἄλλων βασιλέων ἀλλὰ ἀκμὴν ἔμπροσθεν αὐτῶν. οἱ γὰρ φιλονεικοῦσιν μετ' ἐμοῦ οὐκ ἀφῶ αὐτοὺς εἰς χῶραν αὐτῶν εἰ μὴ κατηξίωσάν με καὶ παρακαλοῦσιν κάθεσθηναι. Ἐγὼ γὰρ εἰς κάτω μέρη λέων εἰμὶ καὶ εἰς ἄνω μέρη αἰξ εἰμὶ. ἐπολέμησα μετὰ τῶν Βλεμμύων καὶ Πρίμεως ἔως Τέλ[μ]εως ἐν ἅπαξ καὶ οἱ ἄλλοι Νουβαδῶν ἀνωτέρω ἐπόρθησα χώρας αὐτῶν, ἐπειδὴ ἐφιλονείκησαν μετ' ἐμοῦ. οὐκ ἀφῶ αὐτοὺς καθεσθῆναι εἰς τὴν σκιὰν εἰμὶ ὑποκλίνουσί μοι καὶ οὐκ ἔπωκαν νηρὸν ἔσω εἰς τὴν οἰκίαν αὐτῶν. οἱ γὰρ φιλονεικοῦσί μοι ἀρπάξω τῶν γυναικῶν καὶ τὰ παῖδιά αὐτῶν.

VI.

THEOPHANES AND MALALAS, A.D. 750.

From the age of Diocletian down to the eighth century the language in which books were written was an artificial Attic, distinct and very different from the dialect spoken at the same period. But towards the end of the eighth century Theophanes and Malalas began to introduce into the literary jargon, then fashionable, a host of ancient words with new meanings, and grammatical forms, which, though they had been used in speaking for centuries, had been entirely disregarded by dignified historians.

Among the latter may be noticed—(1)¹ The terminations *-ádes*, *-áδων*, *-ádas* in the plural of nouns in *-ás*. (2) The endings *-is*, *-w*, for *-ios*, *-iow*; as, *ὁ κύρις*, *τὸν κύριν*. (3) *ás* *λαλήσωμεν*, for *λαλήσωμεν*. (4) The Perfect Participle without a reduplication. (5) *ápó* with the Accusative, *eis* used for *én*, and *σύν* with the Genitive.

Half a century later the following changes are also found—(1) The use of the Accusative and Genitive for the Dative. (2) *μετά* with the Accusative, and *ápó* instead of *ίπό* to express the Agent. (3) The termination *-ων* for *-ουσι* in the 3rd person plural. (4) The use of the Accusative for the Nominative in Participles, *-οντα* for *-ων*, *-εντα* for *-εις*, *-εν*. (5) The termination *-ας* for *-αι* and *-as* in the First Declension.

VII.

ANNA COMNENA, A.D. 1100.

The following lines are given by Anna Comnena, daughter of the Byzantine Emperor, Alexius I Comnenus, who wrote

¹ Timayenis and Sophocles.

a history of the Byzantine war about A.D. 1100, as an example of the popular dialect of the time :—

Τὸ σάββατον τῆς τυρινῆς ¹
 Χαρῆς, Ἀλέξιε, ἐνόησές το,
 Καὶ τὴν δευτέραν τὸ πρῶτ'
 Εἶπε, Καλῶς γεράκιν μου.

“Here we have Τὸ σάββατον for Τῇ σαββάτῳ, ἐνόησες for ἐνόησας, the enclitic το, χαρῆς for χαρεῖης used optatively, τὴν δευτέραν for τῇ δευτέρῃ, Καλῶς as a form of salutation still common in Greece, and the diminutive γεράκιν for γερόντιον ².”

VIII.

BELTHANDROS AND CHRYSANTZA, A.D. 1370.

The crusades did not pass over the South-East of Europe without leaving their trace in Greek literature. To the 14th century belongs the great epic poem, ‘Belthandros and Chrysantza,’ a romance of knight-errantry, in which this influence is clearly discernible. The Greek mind is not romantic, nor is it easily susceptible of that religious enthusiasm which then inspired the poets of Western Europe. The Una and Duessa of the Greek epic are regarded simply as women, not as types of the True Church and the Scarlet Lady. “The plot of ‘Belthandros and Chrysantza’ is simple but imaginative³. The hero is Belthandros (a Græcism for Bertram), the son of Rhodophilus, king of Romania, who has two sons, Bertram and Philarmus, one of whom he loves, and the other

¹ Saturday of the cheese-week, i. e. the week before Lent.

² Professor Sanders believes γεράκιν not to be a form for γερόντιον, but the common τὸ γεράκι = ἱεράκι (Anc. δ ἱεραξ), the falcon, a term often applied to young men.

³ Geldart.

of whom he hates. Belthandros, the unfortunate object of his father's displeasure, takes a journey eastward, and after heroic exploits performed at the expense and on the persons of his father's men-at-arms, who are dispatched to bring him back, he reaches Armenia, and the fortress of Tarsus. Riding by the side of a small stream, he espies a gleam of light in the running waters, and follows up the course of the rivulet a ten days' journey. It leads him to a magic building called the Castle of Love, built of precious stones, and surrounded and filled with every imaginable form of wonder in the way of automaton birds and beasts of gold, reminding us of Vulcan's workmanship. Then follows an introduction to the King of the Loves, the owner of the enchanted palace, who gives him the task of choosing the most beautiful out of forty women. He first selects three, and having thus reduced the problem to that which Paris had solved of old, he proceeds to award the palm to Chrysantza, who turns out to be the daughter of the King of Antiochia, and whose subsequent appearance at the Court of Rhodophilus reconciles the father, and terminates the story with the slaying of the fatted calf."

IX.

A FRAGMENT,

Written probably soon after the taking of Constantinople by the Turks, A.D. 1453.

Πῆραν τὴν πόλιν πῆράν την, πῆραν τὴν Σαλονίκην,
 Πῆσαν καὶ τὴν ἁγίαν Σοφίαν τὸ μέγα μοναστήρι,
 Ἦ' εἶχε τριακόσια σήμαντρα, καὶ ἐξήκοιτα δύο καμπάνες·
 Κάθε καμπάνα καὶ παπῶς κάθε παπῶς καὶ διάκος.

Σιμά νὰ βγοῦν τὰ ἅγια, κ' ὁ βασιλεὺς τοῦ κόσμου,
 Φωνὴ τοὺς ἦρθ' ἐξ οὐρανοῦ, ἀγγέλων ἀπ' τὸ στόμα·
 Ἀφῆτε αὐτὴν τὴν ψαλμωδίαν νὰ χαμηλώσουν τ' ἅγια,
 Καὶ στελετε λόγον εἰς τὴν φραγκιάν, νὰ ἔρθουν νὰ τὰ πιάσουν,
 Νὰ πάρουν τὸν χρυσοὺν σταυρόν, καὶ τ' ἅγιον εὐαγγέλιον,
 Καὶ τὴν ἁγίαν τράπεζαν, νὰ μὴ τὴν ἀμαλύνουν.
 Σὰν τ' ἀκούσει ἡ Δέσποινα, δακρύζουν αἱ εἰκόνες·
 Σώπα, κυρὰ Δέσποινα ! μὴ κλαίης, μὴ δακρύζης,
 Πάλε μὲ χρόνους, μὲ καιροὺς, πάλε δικὰ σου εἶναι.

LITERAL TRANSLATION, BY PROFESSOR JOHN STUART
 BLACKIE.

They have taken the city—they have taken it—they have
 taken Thessalonica,
 They have taken also St. Sophia, the large minster
 Which had three hundred altar-bells and sixty-two bells in
 the steeple.
 And to every bell a priest, and to every priest a deacon.
 And when the Most Holy went out, and the Lord of the
 world,
 A voice was wafted from Heaven, from the mouth of an-
 gels,
 'Leave off your singing of psalms, set down the Most Holy,
 And send word to the land of the Franks, that they may
 come and take it,
 And they may take the golden cross and the holy gospel
 And the holy table that the infidels may not pollute it.'
 When our Lady heard this, her images wept;
 'Be appeased, Sovran Lady, and do not weep,
 For again with the years, and the seasons, again the min-
 ster will be yours.'

X.

FRANCISCUS SCUPHOS, A.D. 1681.

This writer was born at Cydon, in Crete, and educated in Italy. The work on Rhetoric, from which the following extract is taken, was published at Venice in the year 1681.

Μὲ τὸ σχῆμα τῆς δεήσεως θέλω παρακαλέσει τὸν ἐλευθερωτὴν τοῦ Κόσμου Χριστόν, νὰ ἐλευθερώσῃ μὴν φορὰν τὸ ἐλληνικὸν γένος ἀπὸ τὴν δουλείαν τῶν Ἀγαρηνῶν, καὶ ἀπὸ τὰς χεῖρας τοῦ Ὄτομανικοῦ Βριάρεως. Φθάνει, κριτὰ δικαιώτατε, φθάνει! Ἔως πότε οἱ τρισάθλιοι Ἕλληνες ἔχουσι νὰ εὐρίσκωνται εἰς τὰ δεσμὰ τῆς δουλείας, καὶ μὲ ὑπερήφανον πόδα νὰ τοὺς πατῇ τὸν λαιμὸν ὁ βάρβαρος Θράκης; ἔως πότε γένος τόσον ἔνδοξον καὶ εὐγενικὸν νὰ προσκυνᾷ ἐπάνω εἰς βασιλικὸν θρόνον ἓνα ἄθεον τουλουπάνι, καὶ ἡ χώρας ἐκείναις εἰς ταῖς ὁποίαις ἀνατέλλει ὁ ὁρατὸς ἥλιος, καὶ εἰς ἀνθρωπίνην μορφήν ἀνέτειλας καὶ ἐσὺ ὁ ἀόρατος, ἀπὸ ἡμῶν φεγγάρι νὰ βασιλεύωνται; Ἄ, ἐνθυμήσου, σὲ παρακαλῶ, πῶς εἶσαι ὄχι μόνον κριτῆς, ἀμὴ καὶ πατὴρ, καὶ πῶς παιδεύεις, ἀμὴ δὲν θανατώνεις τὰ τέκνα σου· ὅθεν ἂν ἴσως καὶ ἡ ἀμαρτίαις τῶν Ἑλλήνων ἐπαρακίνησαν τὴν δικαίαν ὀργὴν σου, ἂν ἴσως καὶ εἰς τὴν κάμνον τῆς ἰδίας τῶν ἀνομίας σου ἐχάλκευσαν τὰ ἀστροπελέκια, διὰ νὰ τοὺς ἀφανίσῃς ἀπὸ τὸ πρόσωπον τῆς οἰκουμένης, ἐσὺ ὅπου εἶσαι ὁλος εὐσπλαγχνία, συγχωρῆσαι καὶ σβῦσαι ἐκεῖνα εἰς τὸ πέλαγος τῆς ἀπείρου σου ἐλεημοσύνης. Ἐνθυμήσου, θεάνθρωπε Ἰησοῦ, πῶς τὸ ἐλληνικὸν γένος ἐστάθῃ τὸ πρῶτον, ὅπου ἄνοιξε ταῖς ἀγκάλας, διὰ νὰ δεχθῇ τὸ θεῖον σου εὐαγγέλιον· τὸ πρῶτον ὅπου ἔρριξε χαμαὶ τὰ εἰδῶλα, καὶ κρεμάμενον εἰς ἓνα ξύλον σὲ ἐπροσκύνησεν ὡς θεόν· τὸ πρῶτον, ὅπου ἀντιστάθῃ τῶν τυράννων, ὅπου μὲ τόσα καὶ τόσα βάσανα ἐγύρευαν νὰ ξερρίζώσουν ἀπὸ τὸν κόσμον τὴν πίστιν, καὶ ἀπὸ ταῖς καρδίαις τῶν χριστιανῶν τὸ θεῖον σου ὄνομα· μὲ τοὺς ἰδρώτας τῶν Ἑλλήνων ἠῤῥξανε, Χριστέ μου, εἰς ὅλην τὴν οἰκουμένην ἡ ἐκκλησία σου· οἱ Ἕλληνες τὴν ἐπλούτησαν μὲ τοὺς θησαυροὺς

τῆς σοφίας, τοῦτοι καὶ μὲ τὴν γλῶσσαν, καὶ μὲ τὸν κἄλαμον, μὲ τὴν ἰδίαν ζωὴν τὴν διαφέντευσαν [*defenderunt*] τρέχοντες μὲ ἄπειρον μεγαλοψυχίαν καὶ εἰς ταῖς φυλακαῖς, καὶ εἰς ταῖς μάστιγαις, καὶ εἰς τοὺς τροχοὺς καὶ εἰς ταῖς ἐξορίαις, καὶ εἰς ταῖς φλόγαις καὶ εἰς ταῖς πίσσαις, μόνον διὰ τὰ σβύσουν τὴν πλάνην, διὰ τὰ ξαπλώσουν τὴν πίστιν, διὰ τὰ σὲ κηρύξουν θεάνθρωπον, καὶ διὰ τὰ λάμπη ὅπου λάμπει ὁ ἥλιος, τοῦ σταυροῦ ἡ δόξα καὶ τὸ μυστήριον· ὅθεν, ὡς εὐσπλαγχνος, μὲ τὴν θεϊκὴν σου παντοδυναμίαν κάμε τὰ φύγουν τὸν ζυγὸν τέτοιας βαρβαρικῆς αἰχμαλωσίας· ὡς φιλόδωρος καὶ πλουσιόπαροχος ἀνταποδοτῆς, ἀνοίγοντας τοὺς θησαυροὺς τῶν θείων σου χαρίτων, ὑψῶσαι πάλιν εἰς τὴν προτέραν δόξαν τὸ γένος, καί, ἀπὸ τὴν κοπρίαν, εἰς τὴν ὁποίαν κάθεται, δὸς του τὸ σκῆπτρον καὶ τὸ βασίλειον. Ναί, σὲ παρακαλῶ μὰ τὸ χαῖρε ἐκείνο, ὅπου ἔφερε τὴν χαρὰν εἰς τὸν κόσμον· μὰ τὴν θείαν σου ἐκείνην ἐνσάρκωσιν, εἰς τὴν ὁποίαν ὄντας Θεός, ἐγένηκες ἄνθρωπος, διὰ τὰ φανῆς μὲ τοὺς ἀνθρώπους φιλάνθρωπος· μὰ τὸ βάπτισμα, ὅπου μᾶς ἔπλυνε ἀπὸ τὴν ἁμαρτίαν· μὰ τὸν σταυρὸν ὅπου μᾶς ἄνοιξε τὸν παράδεισον, μὰ τὸν θάνατον ὅπου μᾶς ἔδωκε τὴν ζωὴν, καὶ μὰ τὴν ἔνδοξον ἐκείνην ἔγερσιν, ὅπου μᾶς ἀνέβασε εἰς τὰ οὐράνια. Καὶ ἂν ἴσως καὶ ἡ φωναὶς τούταις δὲν σὲ παρακινῶσιν εἰς σπλάγχνος, ἅς σὲ παρακινήσουν τὰ δάκρυα, ὅπου μοῦ τρέχουν ἀπὸ τὰ ὄμματα, καὶ εἰς δὲν φθάνουν καὶ ταῦτα, ἡ φωναίς, ἡ παρακίλεσαις τῶν ἁγίων σου, ὅπου ἀπὸ ὅλα τὰ μέρη τῆς τρισαθλίας Ἑλλάδος φωνάζουσι. Φωνάζει ἀπὸ τὴν Κρήτην ὁ Ἀνδρέας, καὶ σὲ παρακαλεῖ νὰ ἐξολοθρεύσῃς τοὺς Ἀγαρηνοὺς λύκους ἀπ' ἐκείνο τὸ Βασίλειον, εἰς τὸ ὁποῖον ἐποίησε τῆς χριστωνύμου σου ποιήνης τὰ πρόβατα· φωνάζει ἀπὸ τὴν Πόλιν ἓνας Χρυσόστομος, καὶ σὲ παρακαλεῖ νὰ μὴν κυριεύεται ἀπὸ τοὺς ἐχθροὺς τοῦ Υἱοῦ ἐκείνη ἡ χώρα, ὅπου μίαν φορὰν ἀφιερῶθη τῆς Μητρὸς καὶ Παρθένου· φωνάζει ἡ Αἰκατερίνα, καὶ δείχνοντά σου τὸν τροχόν, εἰς τὸν ὁποῖον ἐμαρτύρησε, σὲ παρακαλεῖ ὁ τροχὸς πάλι νὰ γυρίσῃ τῆς τύχης διὰ τὴν Ἀλεξάνδρειαν· φωνάζουσιν οἱ Ἰγνάτιοι ἀπὸ τὴν Ἀντιόχειαν, οἱ Πολύκαρποι ἀπὸ τὴν Σμύρνην, οἱ Διονύσιοι ἀπὸ τὰς Ἀθήνας, οἱ Σπυρίδωνες ἀπὸ τὴν Κύπρον, καὶ δείχνοντάς σου τοὺς λέοντας ὅπου τοὺς ἐξέσχισαν, ταῖς φλόγαις ὅπου τοὺς ἔκαυσαν, τὰ σίδερα ὅπου τοὺς ἐθέρισαν, ἐλπίζουσι ἀπὸ τὴν ἄκραν σου

εὐσπλαγχρίαν τῶν ἑλληνικῶν πόλεων καὶ ὅλης τῆς Ἑλλάδος τὴν ἀπολύτρωσιν.

XI.

KLEPHTIC BALLAD.

No collection of examples of Modern Greek literature can be complete which does not include one of those ballads which kept the spirit of the Greeks alive under the Turkish yoke, and fired them with that enthusiasm and courage, by which a portion eventually regained their freedom.

For other specimens of the Klephtic Ballad we may refer our readers to Professor Sanders' 'Volksleben der Neugriechen,' Fauriel's well-known collection, A. R. Rangabé's 'Littérature Néo-Hellénique,' and Anton Zeannaraki's 'Cretan Ballads.'

THE BURIAL OF DEMOS.

Ὁ ἥλιος ἐβασίλευε, κ' ὁ Δῆμος διατάζει·
 'Σύρτε, παιδιά μου, 'ς τὸ νερόν, ψωμί νὰ φάτ' ἀπόψε.
 Καὶ σύ, Λαμπράκη μ' ἀνεψιέ, κάθου ἐδῶ κοντά μου·
 Νά! τ' ἄρματά μου φόρεσε, νὰ ἦσαι καπιτάνος·
 Καὶ σεῖς, παιδιά μου, πάρετε τὸ ἔρημο σπαθί μου,
 Πράσινα κόψετε κλαδιά, στρῶστέ μου νὰ καθίσω,
 Καὶ φέρτε τὸν πνευματικὸ νὰ μ' ἐξομολογήσῃ·
 Νὰ τὸν εἰπῶ τὰ κρίματα ποῦ ἔχω καμωμένα,
 Τριάντα χρόν' ἄρματωλός, κ' εἴκοσι πέντε κλέφτης·
 Καὶ τώρα μ' ἦρθε θάνατος, καὶ θέλω ν' ἀπαιθάνω.
 Κάμετε τὸ κιβούρι μου πλατύ, ψηλὸ νὰ γένῃ,
 Νὰ στέκ' ὀρθὸς νὰ πολεμῶ, καὶ δίπλα νὰ γεμίζω.
 Κ' ἀπὸ τὸ μέρος τὸ δεξιὸ ἀφήστε παραθύρι,
 Τὰ χελιδόνια νὰ ῥχωνται, τὴν ἀνοιξὶν νὰ φέρουν,
 Καὶ τ' ἀηδόνια τὸν καλὸν Μαῖ νὰ μὲ μαθαίνουν.'

Professor Geldart gives the following as a nearly literal translation :—

The sun was falling from his throne when Demos thus commanded :

‘ Oh ! children, get you to the stream, to eat your bread at even ;

And thou, Lambrakes, kinsman mine, come near and sit beside me ;

There, take the armour which was mine, and be like me a captain.

And ye, my children, take in charge the sword by me forsaken ;

Cut branches from the greenwood tree, and spread a couch to rest me.

Go fetch me now the priest of God, that he may come and shrive me,

For I would tell him all the sins that I have e’er committed, While thirty years a man-at-arms, one score and five a robber.

And now to take me death has come, and I for death am ready.

Then make my tomb on every side right broad, and high above me,

That I may upright stand to fight, and stoop to load my musket :

And on the right hand side, I pray, leave me a little window,

Where swallows in the early year may bring the spring-time with them,

And of the merry month of May the nightingales may tell me.’

Goethe's Translation :—

DAS GRAB DES DIMOS.

Ausgeherrschet hat die Sonne,
Zu dem Führer kommt die Menge :
Auf, Gesellen, schöpfet Wasser,
Theilt euch in das Abendbrod.
Lamprakos, du aber, Neffe,
Setze dich an meine Seite ;
Trage künftig meine Waffen,
Du nun bist der Kapitan.
Und ihr andern braven Krieger,
Fasset den verwaisten Säbel,
Hauet grüne Fichtenzweige,
Flechtet sie zum Lager mir ;
Führt den Beichtiger zur Stelle,
Dass ich ihm bekennen möge,
Ihm enthülle, welchen Thaten
Ich mein Leben zugekehrt.
Dreissig Jahr bin Armatole,
Zwanzig Jahr ein Kämpfer schon ;
Nun will mich der Tod erschleichen,
Das ich wohl zufrieden bin.
Frisch mir nun das Grab bereitet,
Dass es hoch sei und geräumig,
Aufrecht dass ich fechten könne
Könne laden die Pistolen.
Rechts will ich ein Fenster offen,
Dass die Schwalbe Frühling künde,
Dass die Nachtigall vom Maien
Allerlieblichstes berichte.

XII.

ADAMANTIOS CORAES.

Adamantios Koraes, from whose writings the following extract is taken, is by far the greatest figure in the history of Modern Greece. He was born in Smyrna in 1748, but left the East and studied Medicine, first at Amsterdam and then at Montpellier. In 1788 he came to Paris, where he remained throughout the Revolution. His literary studies soon spread his fame throughout Europe, while his eloquent letters and pamphlets did much to stimulate the national spirit of his countrymen. The *Salpisma Polemisterion* was published in Paris, on the death of Rhegas, in 1803. It contains some of the finest passages in Modern Greek, passages indeed which are surpassed by few in any language for their exalted patriotism and fervid eloquence.

ΣΑΛΠΙΣΜΑ ΠΟΛΕΜΙΣΤΗΡΙΟΝ.

Πολεμήσατε λοιπόν, ὦ μεγαλόψυχα καὶ γενναῖα τέκνα τῶν Παλαιῶν Ἑλλήνων, ὅλοι ὁμοῦ ἐνωμένοι τοὺς βαρβάρους τῆς Ἑλλάδος τυράννους. Ὁ κόπος εἶναι μικρὸς παραβαλλόμενος μὲ τὴν δόξαν, ἣ ὅποια θέλει σᾶς ἐξισώσειν μὲ τοὺς Ἥρωας τοῦ Μαραθῶνος, τῆς Σαλαμίνας, τῶν Πλαταιῶν, τῶν Θερμοπυλῶν, τοὺς ἀκαταμαχήτους προγόνους σας. Ἀλλὰ τὶ λέγω θέλει σᾶς ἐξισώσειν; Τῶν Τούρκων ὁ διωγμὸς ἀπὸ τῆς Ἑλλάδας θέλει σας καταστήσειν τόσον ἐνδοξοτέρους καὶ ἀπ' αὐτοὺς τοὺς Μιλτιάδας, τοὺς Θεμιστοκλέας καὶ τοὺς Λεωνίδας, ὅσον εὐκολώτερον εἶναι νὰ ἐμποδίσῃ τις τὴν ἀρχὴν τὸν ἐχθρὸν νὰ ἐμβῇ εἰς τὴν κατοικίαν του, παρὰ νὰ τὸν διώξῃ ἀφοῦ χρόνους πολλοὺς ῥιζωθῇ εἰς αὐτήν.

Πολεμήσατε, φίλοι καὶ ἀδελφοί, τοὺς ἀπανθρώπους καὶ σκληροὺς Τούρκους· ὅχι ὅμως ὡς Τούρκοι, ὅχι ὡς φονεῖς, ἀλλ' ὡς γενναῖοι τῆς ἐλευθερίας· στρατιῶται, ὡς ὑπερασπισταὶ τῆς ἱερᾶς ἡμῶν θρησκείας καὶ τῆς πατρίδος. Χύσετε χωρὶς ἔλεον τὸ αἷμα τῶν ἐχθρῶν, ὅσους εὑρετε ἐξωπλισμένους κατὰ τῆς ἐλευθερίας, καὶ ἐτοιμοὺς νὰ σᾶς στερήσωσι

τὴν ζώην. * Ὡς ἀποθάνῃ ὅστις τυραννικῶς σφίγγει τῶν Γραικῶν τὰς ἀλύσεις, καὶ τοὺς ἐμποδίζει νὰ ῥήξωσι τὰ δεσμά των. Ἀλλὰ σπλαγ-
 χίσθητε τὸν ἥσυχον Τοῦρκον, ὅστις ζητεῖ τὴν σωτηρίαν του μὲ τὴν
 φυχὴν, ἣ εὐαρεστεῖται νὰ μείνῃ εἰς τὴν Ἑλλάδα, ὑποτασσόμενος εἰς
 νόμους δικαίους, καὶ γεύόμενος καὶ αὐτὸς τοὺς καρπούς τῆς ἐλευθερίας,
 καθὼς οἱ Γραικοί, καθὼς καὶ αὐτοὶ τῆς Αἰγύπτου οἱ Τοῦρκοι. * Ὡς ἦναι
 ἡ ἐκδίκησις ἡμῶν φοβερά, ἀλλ' ὥς γένῃ μὲ δικαιοσύνην. * Ὡς δεῖξωμεν
 εἰς τὸ ἄγριον τῶν Μουσουλμάνων γένος, ὅτι μόνῃ τῆς ἐλευθερίας ἡ
 ἐπιθυμία, καὶ ὅχι ἡ δίψα τοῦ φόνου καὶ τῆς ἀρπαγῆς, μᾶς ἐξώπηλσε
 τὰς χεῖρας. * Ὡς μάθωσιν οἱ ἀπάνθρωποι Τοῦρκοι ἀπὸ τὴν ἡμετέραν
 φιλανθρωπίαν, ὅτι διὰ νὰ παύσωσι τὰς καθημερινὰς ἀδικίας, τὴν
 καθημερινὴν ἔκχυσιν τοῦ Ἑλληνικοῦ αἵματος, ἀναγκαζόμεθα πρὸς
 καιρὸν νὰ χύσωμεν ὀλίγον αἷμα τουρκικόν.

Ἐπικαλεσάμενοι λοιπὸν τὴν ἐξ οὐρανοῦ βοήθειαν, καὶ ἀσπασάμενοι
 εἰς τὸν ἄλλον μὲ τὰ δάκρυα τῆς ἐλπίδος καὶ τῆς χαρᾶς, οἱ νέοι μὲ τὰ
 ὄπλα, οἱ γέροντες μὲ τὰς εὐχὰς καὶ τὰς παραινέσεις, οἱ ἱερεῖς μὲ τὰς
 εὐλογίας καὶ τὰς πρὸς τὸν Θεὸν δεήσεις, ὅλοι ὁμοῦ ἐνωμένοι, γενναῖοι
 τοῦ Ἑλληνικοῦ ὀνόματος κληρονόμοι, πολεμήσατε γενναίως περὶ
 πίστεως, περὶ πατρίδος, περὶ γυναικῶν, περὶ τέκνων, περὶ πάσης τῆς
 παρούσης καὶ τῆς ἐρχομένης γενεᾶς τῶν Γραικῶν, τὸν τρισβάρβαρον,
 τὸν ἀσπλαγχνον τύραννον τῆς Ἑλλάδος, ἂν θέλετε νὰ φανήτε ἄξιοι
 τῶν παλαιῶν Ἑλλήνων ἀπόγονοι, ἂν θέλετε νὰ ἀφήσητε, ὥς ἐκεῖνοι,
 τὸ ὄνομά σας ἀείμνηστον εἰς τοὺς αἰῶνας τῶν αἰώνων. Γένοιτο !

* Ἀτρόμητος ὁ ἐκ Μαραθῶνος.

XIII.

TRICOUPIS, A. D. 1821.

The following notice was prefixed to S. Tricoupis' collected speeches, published in 1862. It will draw the attention of the reader to the change which has taken place in the Greek language between 1821 and the present day.

ΑΝΑΓΝΩΣΤΑ !

Ἐκδίδων τοὺς ἀνὰ χεῖρας λόγους ἠθέλησα νὰ διατηρήσω τὸ γνήσιον αὐτῶν ὕφος¹· τούτου χάριν τοὺς τυπῶν ὅπως τοὺς ἀπηγγείλα.

Ὁ τρόπος οὗτος τῆς ἐκδόσεως ἔχει τι καλόν· δεικνύει ὁποίας μεταβολὰς² ὑπέστη ἡ ἐν κοινῇ χρήσει γλῶσσα ἀπὸ τοῦ 1824, καθ' ὃν καιρὸν ἀπηγγέλθη ὁ πρῶτος λόγος μέχρι τοῦ 1861, καθ' ὃν ἀπηγγέλθη ὁ τελευταῖος.

Ἐν Ἀθήναις, 1862.

Σ. ΤΡΙΚΟΥΠΗΣ.

FUNERAL ORATION ON LORD BYRON.

Λόγος Ἐπικήδειος³ εἰς τὸν Λόρδον Νόελ Μπάϊρωνα⁴, ἀποθανόντα κατὰ τὴν 6 Ἀπριλίου τοῦ 1824 ἔτους, τῇ Κυριακῇ τοῦ Πάσχα ἐν Μεσολογίῳ, ὅπου καὶ ἐξεφωνήθη ἐπ' ἐκκλησίας ὑπὸ Σπυρίδωνος Τρικούπη.

Τί ἀνέλπιστον συμβεβηκός ! τί ἀξιοθρήνητον δυστύχημα ! ὀλίγος καιρὸς εἶναι, ἀφ' οὗ ὁ λαὸς τῆς πολυπαθοῦς Ἑλλάδος ὅλος χαρὰ καὶ ἀγαλλίασις⁵ ἐδέχθη εἰς τοὺς κόλπους του τὸν ἐπίσημον τοῦτον ἄνδρα, καὶ σήμερον ὅλος θλίψις καὶ κατήφεια⁶ καταβρέχει τὸ νεκρικόν του κρεββάτι μὲ πικρότατα δάκρυα, καὶ ὀδύρεται ἀπαρηγόρητα. Ὁ γλυκύτατος χαιρετισμός, Χριστὸς ἀνέστη, ἔγεινεν ἄχαρις, τὴν ἡμέραν τοῦ Πάσχα εἰς τὰ χεῖλη τῶν Ἑλλήνων Χριστιανῶν, οἱ ὅποιοι, ὅπου καὶ ἂν συναπαντοῦσιν ἕνας τὸν ἄλλον τὸ πρῶτὸ τῆς ἡμέρας ἐκείνης, πρὶν ἀκόμη συνευχθοῦν τὰς καλὰς ἐορτάς, συνερωτοῦντο, πῶς εἶναι ὁ Μυλῶρδος ; χιλιάδες ἄνθρωποι συναγμένοι νὰ δώσουν μεταξύ των τὸ Θεῖον φίλημα⁷ τῆς ἀγάπης εἰς τὴν εὐρύχωρον πεδιάδα ἔξω τοῦ τείχους τῆς πόλεώς μας, ἐφαίνοντο ὅτι συνάχθησαν μόνον καὶ μόνον διὰ νὰ παρακαλέσουν

¹ To preserve their genuine form (style).

² What changes.

³ Funeral oration.

⁴ This spelling has now fallen into disuse, and 'Byron' is generally adopted.

⁵ Joy and exultation.

⁶ Sadness,

melancholy.

⁷ The divine kiss.

τὸν ἐλευθερωτὴν τοῦ Παντός¹ ὑπὲρ τῆς ὑγείας τοῦ συναγωνιστοῦ τῆς ἐλευθερίας τοῦ Γένους μας.

Καὶ πῶς ἦτον δυνατόν νὰ μὴ συντριβῇ ἡ καρδιά ὧλων; νὰ μὴ καταπικρανθοῦν ὧλων τὰ χεῖλη; εὐρέθῃ ἄλλην φορὰν τὸ μέρος τοῦτο τῆς Ἑλλάδος εἰς περισσοτέραν χρεῖαν καὶ ἀνάγκην παρὰ εἰς τὴν ἐποχὴν, καθ' ἣν ὁ πολυθρήνητος Μυλᾶρδ Μπαίρων ἐπέρασε κινδυνεύσας καὶ αὐτὴν τὴν ζωὴν του εἰς τὸ Μεσολόγγι²; καὶ τότε καὶ εἰς ὅσον καιρὸν συνέζησε μαζὶ μας, δὲν ἐθεράπευσε τὸ πλουσιοπάροχόν³ του χέρι τὰ χρηματικὰ δεινὰ μας, τὰ ὅποια ἡ πτωχεία μας τὰ ἀφινεν ἀδιόρθωτα; πόσα ἄλλα καλὰ, πολὺ ἀκόμη μεγαλύτερα, ἠλπίζαμεν ἀπ' αὐτὸν τὸν ἄνδρα; καὶ σήμερον, ἀλλοίμονον! σήμερον ὁ πικρὸς τάφος καταπίνει⁴ καὶ αὐτὸν καὶ τὰς ἐλπίδας μας!

Ἀλλὰ δὲν ἠμποροῦσε τάχα καθήμενος καὶ ἔξω τῆς Ἑλλάδος, ἀναπαυόμενος⁵ καὶ χαιρόμενος τὰ καλὰ τῆς Εὐρώπης, νὰ τρέξῃ μὲ μόνην τὴν μεγαλοδωρίαν τῆς καρδίας τοῦ εἰς βοήθειάν μας; τοῦτο ἀρκοῦσε διὰ ἡμᾶς⁶. ἡ δοκιμασμένη φρόνησις⁷ τοῦ Προέδρου τῆς Βουλῆς καὶ Διοικητοῦ μας ἤθελεν οἰκονομήσει μὲ μόνα αὐτὰ τὰ μέσα τὴν ἀσφάλειαν τῶν μερῶν τούτων· ἀλλὰ, ἂν ἀρκοῦσε τοῦτο διὰ ἡμᾶς, δὲν ἀρκοῦσεν, ὅχι, δι' αὐτόν· πλασμένος ἀπὸ τὴν φύσιν⁸ διὰ νὰ ὑπερασπίζεται πάντοτε τὰ δικαιώματα τοῦ ἀνθρώπου, ὅπου καὶ ἂν τὰ ἐβλεπε καταπατημένα⁹, γεννημένος εἰς ἐλεύθερον καὶ πάνσοφον ἔθνος¹⁰, θρεμμένος παιδιόθεν μὲ τὴν ἀνάγνωσιν τῶν συγγραμμάτων τῶν ἀθανάτων προγόνων μας, τὰ ὅποια διδάσκουν ὅσους ἡξεύρουν¹¹ νὰ τὰ διαβάζουν, ὅχι μόνον τί εἶναι, ἀλλὰ καὶ τί πρέπει νὰ ᾔνοι, καὶ τί ἠμπορεῖ¹² νὰ ᾔνοι ὁ ἄνθρωπος, εἶδε τὸν ἐξαχρειωμένον¹³, τὸν ἀλυσοδεμένον ἄνθρωπον τῆς Ἑλλάδος νὰ ἐπιχειρισθῇ νὰ συντρίψῃ¹⁴ τὰς φρικτὰς ἀλύσους του καὶ τὰ συντρίμματα τῶν ἀλύσων του νὰ κάμῃ κοπτερὰ ξίφη διὰ νὰ

¹ To implore the Deliverer of the Universe. ² It must not be forgotten that the semi-colon in Greek has the same force as our note of interrogation.

³ And while he lived with us did not his liberal hand remedy our financial distress? ⁴ Swallows up. ⁵ Resting.

⁶ This was enough for us. ⁷ The tried prudence. ⁸ Created, fashioned by nature.

⁹ Wherever he saw them trampled down. ¹⁰ Born in a free and all-wise nation.

¹¹ As many as know how to read them. ¹² Can, for δύναται.

¹³ Debased and bound in chains. ¹⁴ To crush the terrible bonds.

ἀνικτήσῃ¹ μὲ τὴν βίαν ὃ, τι τὸν ἄρπασεν ἢ βία, εἶδε, καὶ ἄφησεν
 ὅλας τὰς πνευματικὰς καὶ σωματικὰς ἀπολαύσεις τῆς Εὐρώπης, καὶ
 ἦλθε νὰ κακοπαθήσῃ καὶ νὰ ταλαιπωρηθῇ² μαζί μας, συναγωνιζόμενος
 ὄχι μόνον μὲ τὸν πλοῦτόν του, τὸν ὁποῖον δὲν ἐλυπήθη, ὄχι μόνον μὲ
 τὴν γνώσιν του, τῆς ὁποίας μᾶς ἔδωκε τόσα σωτηριώδη σημεῖα, ἀλλὰ
 καὶ μὲ τὸ σπαθί του ἀκονισμένον³ ἐναντίον τῆς τυραννίας καὶ τῆς
 βαρβαρότητος· ἦλθεν, εἰς ἓνα λόγον, κατὰ τὴν μαρτυρίαν τῶν οἰκιακῶν
 του, μὲ ἀπόφασιν⁴ νὰ ἀποθάνῃ εἰς τὴν Ἑλλάδα διὰ τὴν Ἑλλάδα· πῶς
 λοιπὸν νὰ μὴ συντριβῇ ὅλων μας ἡ καρδιά διὰ τὴν στέρησιν αὐτοῦ τοῦ
 ἀνδρός; πῶς νὰ μὴ κλαύσωμεν τὴν στέρησιν του ὡς γενικὴν στέρησιν
 ὅλου τοῦ Ἑλληνικοῦ γένους;

* * * * *

¹ To regain by force. ² And came to endure hardships and be afflicted with us. ³ Sharpened against. ⁴ With the determination to die in Greece, for Greece.

PART IV.

CONTEMPORARY GREEK WRITERS.

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I.

MELAS.

Ali Pasha and Suli.

ΑΛΗΠΑΣΑΣ ΚΑΙ ΣΟΥΛΙ.

Χρόνους πολλοὺς ἐπολέμει ὁ Ἀληπασᾶς τὸ Σούλιον, ἀγωνιζόμενος νὰ κυριεύσῃ αὐτό, καὶ νὰ καθυποτάξῃ¹ τοὺς Σουλιώτας· ἀλλ' οἱ νέοι αὐτοὶ Σπαρτιᾶται, ἐμπνεόμενοι² ἀπὸ τὸ ἱερὸν αἶσθημα τῆς ἐλευθερίας καὶ τοῦ πατριωτισμοῦ, γενναίως πάντοτε ὑπερασπίσθησαν τὴν πατρίδα των, καὶ ἥρωϊκῶς ἀπέκρουσαν³ τοὺς πολυαριθμούς στρατοὺς τοῦ Ἀληπασᾶ.

Κατὰ τὸ 1800 ἀπελπισθεὶς ὁ Ἀληπασᾶς ἀπὸ τὴν δύναμιν τῶν ὀπλῶν του, κατέφυγεν εἰς τὴν δύναμιν τῶν χρημάτων, ἐλπίζων ὅτι δι' αὐτῶν ἤθελε κατορθώσει⁴ τοὺς σκοποὺς του. "Ὅθεν στέλλει πρέσβεις εἰς τὸ Σούλιον, καὶ δι' αὐτῶν προσφέρει δύο χιλιάδας πονγγίων⁵ πρὸς τοὺς Σουλιώτας, ὑποσχόμενος εἰς αὐτοὺς καὶ ἀσυδοσίαν⁶ καὶ ὅποιασδήποτε γαίας⁷ τοῦ ζητήσωσι πρὸς ἀποκατάστασιν των, ἀρκεῖ νὰ⁸ τῷ παραδώσωσι τοὺς ἀπορθήτους βράχους τοῦ Σουλίου των.

Ἴδου δὲ ἡ ἀπάντησις τοῦ ἥρωϊκοῦ τούτου λαοῦ εἰς τὰς προτάσεις τοῦ Ἀληπασᾶ :

“Βεζὶρ Ἀληπασᾶ σὲ χαιρετοῦμεν⁹ !

Ἡ πατρίς μας εἶναι ἀπείρως γλυκύτερα καὶ ἀπὸ τὰ ἄσπρα σου¹⁰, καὶ ἀπὸ τοὺς εὐτυχεῖς τόπους ὅπου ὑπόσχεσαι νὰ μᾶς δώσῃς. "Ὅθεν ματαίως κοπιᾷς¹¹, ἐπειδὴ ἡ ἐλευθερία μας δὲν πωλεῖται οὔτε ἀγοράζεται μ' ὅλους τοὺς θησαυροὺς τῆς γῆς, παρὰ μόνον μὲ τὸ αἷμα καὶ μὲ τὸν θάνατον καὶ τοῦ ὑστέρου Σουλιώτου.

οἱ Σουλιῶται μικροὶ καὶ μεγάλοι.”

¹ And to subdue. ² Inspired by the holy sentiment. ³ Beat back.

⁴ In the hope that by their means he would attain his ends.

⁵ Two thousand purses—a Turkish purse = 500 Piastres, about £5.

⁶ Exemption from tribute. ⁷ And whatever lands they might ask of him to settle on.

⁸ If they would only give up the impregnable rocks.

⁹ We greet thee. ¹⁰ Your money, literally white coins. ¹¹ *Ἐν ἄσπρον, one farthing.

¹¹ You labour in vain.

Ἀποτυχὼν ὁ Ἀληπασᾶς ἐνώπιον τῆς ἀφιλοχρηματίας¹ καὶ τῆς ἰσχυρᾶς φιλοπατρίας τῶν γενναίων Σουλιωτῶν, προσέφυγεν εἰς τὰ μέσα τῆς διαιρέσεως² καὶ τῆς προδοσίας. Ἐπροσπάθησε λοιπὸν νὰ διαφθείρῃ ἰδιαιτέρως³ τὸν Σουλιώτην Ζέρβαν, καὶ διὰ τῆς προδοσίας αὐτοῦ νὰ ἐπιτύχῃ τὴν ὑποδούλωσιν τοῦ Σουλίου. Ὅθεν ἐπρόσφερεν εἰς αὐτὸν ὀκτακόσια πούγγια καὶ μεγίστας τιμάς, ἂν συντελέσῃ⁴ εἰς τοὺς σκοποὺς του. Ἀλλ' ὁ Σουλιώτης Ζέρβας ἰδοὺ τί ἀπήντησε πρὸς τὸν Ἀληπασᾶν:

“Σὲ εὐχαριστῶ, Βεζίρη, διὰ τὴν πρὸς ἐμὲ ἀγάπην σου. πλὴν τὰ ὀκτακόσια πούγγια παρακαλῶ νὰ μὴ μοῦ τὰ στείλῃς, ἐπειδὴ καὶ δὲν ἤξεύρω νὰ τὰ μετρήσω· καὶ ἂν ἤξευρα πάλιν δὲν ἤμουν εὐχαριστημένους οὔτε μίαν πέτραν τῆς πατρίδος μου νὰ σοὶ δώσω δι' ἀντιπληρωμήν⁵, καὶ οὐχὶ πατρίδα δλόκληρον ὡς φαντάζεσαι⁶.

Ἡ τιμὴ δὲ ὅπου⁷ μοῦ ὑπόσχεσαι μοῦ εἶναι ἄχρηστος⁸. Πλούτος καὶ τιμὴ εἰς ἐμὲ εἶναι τὰ ἄρματα μου⁹, μὲ τὰ ὅποια ἀπαθανατίζω¹⁰ τὸ ὄνομά μου, ὑπερασπιζόμενος τὴν γλυκυτάτην μου πατρίδα.

Ζέρβας.”

II.

TRICOUPIΣ.

Article from the Newspaper, Ἡ Ὁρα, of April 12/24, 1879.

ΕΝΕΣΤΩΤΑ.

Ἀρίστη ἡ συμβουλή, ἣν ἐν τῷ χθεσινῷ αὐτῆς φύλλῳ δίδει ἡ “Γαλλικὴ Δημοκρατία”¹¹ εἰς τε τὴν Τουρκίαν καὶ εἰς τὴν Ἑλλάδα, ἵνα συνάψωσι συμμαχίαν¹² πρὸς ἀποσόβησιν τῶν ἐκ τοῦ πανσλαβισμού κινδύνων, ἀπειλοῦντος¹³, ἵνα κατακλύσῃ καὶ τὴν Τουρκίαν καὶ τὴν Ἑλλάδα. Ἐπίσης συμφέρουσα εἶνε εἰς ἀμφοτέρω τὰ ὅμορα κράτη

¹ Uncovetousness.

² Means of division (discord) and treachery.

³ To corrupt secretly.

⁴ If he would co-operate.

⁵ As a return.

⁶ My entire country, as you imagine.

⁷ Ὅπου for τὴν ὁποίαν.

⁸ Valueless, useless.

⁹ Arms.

¹⁰ Immortalize.

¹¹ République

Française.

¹² To form an alliance.

¹³ Threatening.

ἡ πολιτικὴ αὕτη, ἀλλ' ἡ σύστασις τῆς ἀποδοχῆς αὐτῆς εἶναι ἀναγκαία μόνον πρὸς τὴν Τουρκίαν, διότι ἡ Ἑλλάς ἐνεστερνίσθη¹ αὐτὴν ἀπὸ ἱκανοῦ ἤδη χρόνου ἐκ σκληρᾶς διδαχθεῖσα πείρας². Πείραν ἐπίσης σκληρὰν τῶν τάσεων καὶ τῶν δολοπλοκιῶν τοῦ πανσλαβισμού ἔλαβε καὶ ἡ Τουρκία, ἀλλ' ἐκ τῆς πείρας ταύτης οὐδὲν σχεδὸν ἡ Πύλη ἐδιδάχθη. Καὶ σύνηθες μὲν τοῦτο τῇ Πύλῃ, τὸ παραδοξότερον ὅμως εἶναι, ὅτι τὴν αὐτὴν τῆς Πύλης ἀμβλυωπίαν³ δεικνύει ἐν τῷ ζητήματι τούτῳ ἡ ἀντιλήπτωρ⁴ τῆς Τουρκίας Ἀγγλία. Καίτοι ἡ κυβέρνησις τοῦ λόρδου Βήκονσφιλδ ἀνέγραψεν ἐν τῷ προγράμματι τῆς ἀνατολικῆς αὐτῆς πολιτικῆς τὴν καταπολέμησιν τοῦ πανσλαβισμού, τοσοῦτον ὀλίγον ἐννοεῖ τὴν ἀληθῆ σημασίαν τοῦ κινδύνου, ὃν ἐκ τοῦ πανσλαβισμού διατρέχει ἡ Τουρκία, ὥστε ἀντὶ τῆς συνιστᾶ⁵ τῇ Πύλῃ ὑποχωρήσεις πρὸς τὴν Ἑλλάδα χάριν συμπράξεως μετ' αὐτῆς κατὰ τοῦ πανσλαβισμού, τοῦναντίον συναινεί⁶ εἰς ὑποχωρήσεις τῆς Τουρκίας πρὸς τὸν πανσλαβισμόν ἐν τῇ Ἀνατολικῇ Ῥωμυλίᾳ, ἐπιδιώκουσα⁷ τὴν ἀποζημίωσιν τῆς Πύλης ἐπὶ ταῖς παραχωρήσεσι ταύταις ἐν τῷ περιορισμῷ τῶν ὑπὲρ τῆς Ἑλλάδος ἀπαιτηθεισῶν ὑπὸ τοῦ βερολινείου συνεδρίου θυσιῶν τῆς Πύλης. Ἀπαντῶν ἐσχάτως ὁ κ. Λαίγμαρδ εἰς τινα πρέσβουσιν εἶπεν, ὅτι οἱ σλαῦοι θέλουσι καταπνίξει⁸ τὴν ἔνθεον τοῦ Αἵμου ἑλληνικὴν ἐθνότητα, ἂν ὁ Αἷμος δὲν καταληφθῇ ὑπὸ τῶν ὀθωμανικῶν στρατευμάτων. Ὅπως δὲ ὁ ἄγγλος πρεσβευτής, οὕτω καὶ οἱ ἄγγλοι ὑπουργοὶ ἐπικαλοῦνται τὴν περὶ τῆς ἑλληνικῆς ἐθνότητος μέριμναν, ὁσάκις θέλουσι ν' ἀντιταχθῶσι κατὰ τῶν ἀξιώσεων τοῦ πανσλαβισμού. Ἐνέργειαν ὅμως σπουδαίαν ὑπὲρ⁹ τῆς ἑλληνικῆς ἐθνότητος διὰ τῶν προσφόρων τῆς Τουρκίας θυσιῶν οὐδεμίαν συνιστᾶσι, τοῦναντίον δὲ εὐθὺς ὡς ἔνεκα τῶν ἀλλαχόθι ἀγγλικῶν συμφερόντων ἢ ἔνεκα λόγων γενικῆς πολιτικῆς θεωρήσῃσιν ἀναγκαίαν τὴν ὑποχώρησιν ἀπέναντι τῶν πανσλαβικῶν ἀπαιτήσεων οὐ μόνον λησμονοῦσι τὴν περὶ Ἑλλάδος μέριμναν, ἀλλὰ δὲν διστάζουσιν¹⁰, ἂν ἡ περίστασις τὸ ἐπιτρέπη, ἵνα ποιήσωνται τὴν ὑποχώρησιν ἀναλώμασι τῆς Ἑλλάδος. Τοῦτο δὲ

¹ Has embraced. ² Taught by cruel experience. ³ Dimness of sight, short-sightedness. ⁴ Defender, protector. ⁵ Instead of recommending. ⁶ Assents to, acquiesces in. ⁷ Pursuing. ⁸ Stifle. ⁹ In favour of. ¹⁰ Do not hesitate.

φαίνεται συμβαίνον καὶ ἤδη ἐξ ἀφορμῆς τῶν τῆς ἀνατολικῆς Ῥωμυλίας. Ὁ Ἀλέκος πασᾶς Βογορίδης ἀναδειχθεὶς διοικητῆς¹ τῆς ἀνατολικῆς Ῥωμυλίας, ἐγκρίσει τῶν εὐρωπαϊκῶν δυνάμεων, σπεύδει πρὶν ἢ ἐγκατασταθῇ ἐν τῇ νέᾳ αὐτοῦ θέσει, ἵνα δημοσίᾳ προέλθῃ ὡς ὑποψήφιος² ἡγεμὼν τῆς Βουλγαρίας. Ἡ δὲ μετάβασις τοῦ κόμητος Σουβάλωφ εἰς Βιέννην, ἀναμενομένου αὐτόθι ἀπόψε, ὑποτίθεται οὐχὶ ἀσχετος³ πρὸς τὴν ἐντὸς ὀλίγων ἡμερῶν συγκροτηθησομένην βουλγαρικὴν συνέλευσιν⁴ πρὸς ἐκλογὴν ἡγεμόνος καὶ πρὸς τὴν παρασκευαζομένην ἀνάρρησιν ἐπὶ τὸν βουλγαρικὸν θρόνον τοῦ ἀνεγνωρισμένου ὑπὸ τῆς Εὐρώπης διοικητοῦ τῆς ἀνατολικῆς Ῥωμυλίας. Κινδυνεύει οὕτως ἡ ἀγγλικὴ κυβέρνησις νὰ ἴδῃ καταρρέον⁵ πρὶν ἢ ἔτι ἐπιστεγασθῇ⁶ τὸ παρ' αὐτῆς ἐπινοηθὲν οἰκοδόμημα τῆς ἀνατολικῆς Ῥωμυλίας καὶ τοῦτο συμπτωτοῦσης αὐτῆς εἰς τὰ παρασκευάζοντα τὴν κατάρρευσιν. Οὕτε ἡ Πύλη οὕτε ἡ Ἀγγλία ἠθέλησαν νὰ ἐννοήσωσιν, ὅτι ἀσφαλὲς ἔδαφος ἀντιστάσεως ἐν τοῖς ἀφορῶσι εἰς τὴν ἀνατολικὴν Ῥωμυλίαν ἦτο ἡ ἑλληνοτουρκικὴ συμμαχία. Τὴν συμμαχίαν αὐτὴν δὲν ἀποκρούουσιν οἱ ἄγγλοι ὑπουργοί, τουναντίον δὲ συνιστῶσιν αὐτὴν ἐν λόγοις· ὁ δὲ κ. Λαίγιαρδ αὐτὴν τὴν συμμαχίαν φέρει συνεχῶς ἐπὶ τῶν χειλέων. Ἀλλὰ τοὺς ἀπαραιτήτους ὅρους πρὸς τὴν τοιαύτην συμμαχίαν οὕτε ἡ Πύλη οὕτε ἡ Ἀγγλία ἠθέλησαν νὰ κατανοήσωσιν. Ἐν ἄλλαις περιστάσεσιν ἴσως καὶ τῆς Ἑλλάδος αἱ ἀπαιτήσεις δὲν θὰ ἦσαν εὐπραγματοποίητοι⁷, ὅσον εἶναι αἱ σημεριναί. Ἡ Ἑλλάς σήμερον κατανοοῦσα, ὅτι ἐν τῇ συμπράξει Ἑλλάδος καὶ Τουρκίας ἔγκειται ἡ σωτηρία τοῦ ἐλληνισμοῦ καὶ ἡ ἐν τῷ μέλλοντι ἀνάπτυξις αὐτοῦ οὐδὲν ἄλλο ἀπαιτεῖ ὡς ὅρον τῆς τοιαύτης συμπράξεως ἢ τὴν διαρρύθμισιν τοῦ ἑλληνοτουρκικοῦ ζητήματος, καθ' ὃν τρόπον ἐκανόνισεν αὐτὴν ἡ Εὐρώπη ἐν συνεδρίῳ. Ἐνόησεν ἡ Εὐρώπη, ὅτι πρὸς σύμβεσιν σχέσεων⁸ εἰλικρινοῦς φιλίας Ἑλλάδος καὶ Τουρκίας ἀπῆγγετο, ὅπως ἡ διευθέτησις τῶν συνόρων ἄρῃ τὰς ἀφορμὰς τῶν διαφωνιών⁹. Ὅταν ἡ Ἑλλάς ἀποκτήσῃ ὡς σύνορον τὸν Ὀλυμπον, τὰ Καμβοῦνια καὶ τὰ διαχωρίζοντα τὴν Ἡπειρον ἀπὸ τῆς Ἀλβανίας φυσικὰ σύνορα, δύναται

¹ Governor. ² Candidate. ³ Is not unconnected. ⁴ The assembly, conference. ⁵ Tumbling down. ⁶ Before it is roofed in.
⁷ Practicable. ⁸ Relations. ⁹ Causes of discord.

καὶ ἐντίμως καὶ λυσitelῶς πρὸς τὸν ἑλληνισμόν νὰ συνάψῃ σχέσεις πρὸς τὴν γείτονα ἐπικράτειαν συμμαχικὰς πρὸς ὑπεράσπισιν τοῦ ὑπὸ τῆς βερολινείου συνθήκης καθιερωθέντος καθεστῶτος¹. "Ανευ δὲ τῆς πραγματοποιήσεως τοῦ ὅρου τούτου ἀντὶ στοιχείου συντηρήσεως τοῦ καθεστῶτος ἔσται ἀναποδράστως² ἡ Ἑλλὰς καὶ ὁ ἑλληνισμὸς στοιχείον διαλύσεως καὶ πρὸς ἰδίαν ἑαυτοῦ ζημίαν, ἀλλὰ καὶ πρὸς ὄλεθρον τῆς Πύλης. Ἐνόσφ ἡ Πύλη καὶ ἡ Ἀγγλία τυφλώττουσι³ πρὸς τὰς ἀληθείας ταύτας, ἡ λύσις τοῦ ἑλληνοτουρκικοῦ ζητήματος θὰ ὑφίσταται ἀναβολήν. Ἀλλὰ καὶ ἡ Πύλη καὶ ἡ Ἀγγλία θὰ ἐξακολουθῶσι τυφλώττουσαι⁴, ἐνόσφ γίνεται πρὸς αὐτὰς χρήσις μόνον τῶν ἐπιχειρημάτων⁵ τῆς πειθοῦς. Δὲν ἀμφιβάλλομεν, ὅτι τὸ τηλεγραφικῶς ἀγγελθὲν ἄρθρον τῆς "Γαλλικῆς Δημοκρατίας" ἐκτίθησι τὰ ἐπιχειρήματα ταῦτα διὰ τῆς συνήθους τῇ ἐφημερίδι ἐκείνῃ δεινότητος· ἀλλ' ἀνεπαρκῆς κινδυνεύει ν' ἀποδειχθῇ καὶ ἡ συνηγορία αὕτη, ἂν μὴ δημιουργηθῇ κατάστασις ἐπιβάλλουσα τῇ Πύλῃ καὶ τῇ Ἀγγλίᾳ ἐνέργειαν ἀνυπέροχον ἐν τῷ ἑλληνικῷ ζητήματι. Τὴν δημιουργίαν τῆς καταστάσεως ταύτης ἀναμένει ἡ κυβέρνησις ἐκ τῶν ἄλλων ἢ ἐκ τῆς τύχης, δὲν εἶνε δ' ἀδύνατον νὰ ἐπέλθῃ ἐκ τοιούτων ἀφορμῶν τοιαύτη κατάστασις. Ἀλλὰ τὸ καθ' ἡμᾶς φρονοῦμεν, ὅτι δὲν ἐπιτελεῖ τὸ καθῆκον αὐτῆς ἡ κυβέρνησις ἢ δυναμένη νὰ δημιουργήσῃ κατάστασιν, ἐξαναγκάζουσαν τὰς Δυνάμεις εἰς ἐπιτέλεσιν τῶν ὑποσχέσεων αὐτῶν καὶ μὴ πράττουσα τοῦτο, ἀφίνουσα δέ, ἵνα παρέρχωνται ἀλληλοδιαδόχως⁶ αἱ κατάλληλοι εὐκαιρίαι ὀλιγωρουμένου τοῦ ἑλληνικοῦ ζητήματος, ὅπερ ἀπὸ τῆς ὑπογραφῆς τῆς βερολινείου συνθήκης οὐδὲ βῆμα μέχρι τοῦδε⁷ ἐποίησατο εἰς τὰ πρόσω⁸.

¹ The established order of things consecrated by the Berlin Treaty.

² Unavoidably. ³ Are blind. ⁴ Note construction. ⁵ Arguments.

⁶ Successively, by turns. ⁷ Hitherto. ⁸ Forward.

III.

STEFANOS XENOS.

Extract from the Newspaper, "Ὁ Βρεττανικὸς Ἀστήρ," June 4/16, 1878.

ΠΕΡΙ ΤΟΥ ΥΠΟΥΡΓΕΙΟΥ ΤΩΝ ΔΗΜΟΣΙΩΝ ΕΡΓΩΝ.

Παραδεχόμενοι¹ ἅπαξ ὅτι ἡ ἐλληνικὴ κυβέρνησις ἔχει τὰ χρήματα καὶ ἡ ἰδία ἀναλαμβάνει² διὰ τοῦ ὑπουργείου τῶν δημοσίων ἔργων τὰς περὶ ὧν ὁ λόγος ἐπιχειρήσεις³, ὀφείλομεν νὰ ὑποδείξωμεν, ὅτι τὸ ὑπουργεῖον τοῦτο πρέπει νὰ διαιρεθῇ εἰς διάφορα τμήματα διευθυνόμενα ἕκαστον⁴ ὑπὸ ἐιδικῶν ἐκάστου κλάδου. Ἀγγλων καὶ οὐχὶ Ἑλλήνων, Ἀγγλων οἵτινες γενήσονται δημόται⁵ ἅμα τῇ ἀφίξει των ἐν Ἑλλάδι, Ἀγγλων παρακολουθουμένων⁶ ὑπὸ τοῦ ἀναγκάλου προσωπικοῦ⁷ αὐτῶν, ὃ οὗτοι θὰ ἐκλέξωσι καὶ φέρωσι μεθ' ἑαυτῶν ἕκαστος πρὸς διοργανώσιν τοῦ κλάδου των.

Τοὺς τμηματάρχας τούτους ἡ κυβέρνησις ὀφείλει νὰ προσλάβῃ ἐκ τῶν διευθυντῶν τῶν πρωτίστων βιομηχανικῶν καταστημάτων⁸ τῆς Ἀγγλίας, τὰ ὁποῖα οὗτοι ὀργανίσαντες πρὸ δεκαπενταετίας τοῦλάχιστον διευθύνουσιν, οὐχὶ ἄνδρας εὐρωπαϊκῆς φήμης ἢ θεωρητικούς συγγραφεῖς καὶ διδάκτορας ἀλλ' ἀφανεῖς πρακτικούς ἀρχιμηχανικούς⁹, οἵτινες ἱδρυσαν καὶ διωργάνισαν πολλὰ ὅμοια ἔργα ἔτι ὑπάρχοντα καὶ εὐδοκιμοῦντα, οἵτινες εἰργάσθησαν καὶ ὁσημέραι ἐργάζονται ὑπὲρ τῆς φήμης τοῦ ὀνόματος καὶ τῆς προσόδου οὐχὶ ἑαυτῶν ἀλλὰ τοῦ ἐργοστασιάρχου, ὅστις πιθανὸν οὔτε ἅπαξ τῆς ἐβδομάδος θέτει τὸν πόδα του ἐν τῷ ἐργοστασίῳ καὶ ὅστις ὡς πλούσιος βουλευτῆς¹⁰ διέρχεται τὸ πλεῖστον μέρος τοῦ βίου του ἐν Λονδίῳ μακρὰν τοῦ ἐργοστασίου του. Οἱ τοιοῦτοι ἄνδρες πάντοτε εἶναι ἐφωδισμένοι μετὰ τῶν ἀναγκάλων ἀποδεικτικῶν¹¹ τῶν ἄλλων ἐργοστασίων, ἐν οἷς παιδιόθεν εἰργάσθησαν ἔχοντες πολῦτιμα ἀποδεικτικὰ τῆς ικανότητος, τιμότητος καὶ ἐγκρατείας¹² των ὡς καὶ τοῦ χαρακτῆρος των. Οὐδεμίαν δὲ δυσκολίαν

¹ Admitting, acknowledging. ² Undertakes. ³ The enterprises in question. ⁴ Must be divided into various departments, each one directed.

⁵ Greek citizens. ⁶ Accompanied by. ⁷ Personnel.

⁸ Industrial establishments. ⁹ But humble, practical foremen. ¹⁰ M.P.

¹¹ Furnished with the necessary certificates. ¹² Of ability, honesty and sobriety.

θέλει ἀπαντήσῃ ἡ ἑλλ. κυβέρνησις τοιούτους ἀνδρας ἀναζητούσα νὰ εὕρῃ, ἂν χορηγήσῃ πρὸς τούτοις τὸν αὐτὸν μισθὸν καὶ τινὰς ἐθνικὰς γαίας ἢ ὑποχρεωθῇ¹ εἰς μέλλουσάν τινα ἀμοιβὴν μετὰ τὴν διοργάνωσιν τοῦ τε τμήματος τοῦ ὑπουργείου καὶ τῶν ἐργοστασίων· λέγομεν ἐκ πείρας² ὅτι οὐδεμίαν δυσκολίαν θέλει ἀπαντήσῃ ἡ κυβέρνησις πρὸς τοῦτο διότι ἀπὸ τοῦ 1872-1875 διήλθομεν τὰς βιομηχανικὰς πώλεις τῆς Ἀγγλίας πρὸς πώλησιν τοῦ σιδηρολίθου καὶ μετὰ ταῦτα τοῦ σιδήρου τῆς Σερίφου, καὶ συνεσχετίσθημεν καὶ συνεξήσαμεν μετὰ τῶν πλείστων τούτων, καὶ ἠκούσαμεν πολλοὺς τούτων προτείναντας πρώτους, ὅτι ἐπεθύμουν³ νὰ ἔλθωσι εἰς Ἑλλάδα, καὶ ἀνοίξωσι τὴν βιομηχανίαν τοῦ τόπου. Μόνοι δὲ οἱ τοιοῦτοι ἄνθρωποι γνωρίζουσι τινὰς ὑπομηχανικοὺς καὶ ἐργάτας⁴ πρέπει νὰ συμπαραλάβωσι μεθ' ἑαυτῶν. Τὸ ὅλον δὲ τῆς ὑποθέσεως δὲν εἶναι ἕτερον ἢ ὅτι οἱ Ἀγγλοὶ λέγουσι δεινάρια, σελίνια καὶ λίρας⁵. Δι' ὃ ἡ ἑλληνικὴ κυβέρνησις ὀφείλει νὰ πληρώσῃ τούτους οὐχὶ ὡς τοὺς τμηματάρχας αὐτῆς τῶν ἄλλων ὑπουργείων, ἀλλὰ χιλίας καὶ χιλίας πεντακοσίας λίρας στερλίνας ἕκαστον ἐνιαυσίως, ὅστις ὡς ὁ κατάλληλος⁶ ἀνὴρ θέλει οἰκονομεῖ ἐτησίως πολλὰς χιλιάδας λίρας προλαμβάνων⁷ τὰ τῶν μηχανῶν συνήθως συμβαίνοντα, τὴν φθορὰν τούτων καὶ τὰς καταχρήσεις⁸. τὸ κυριώτερον δὲ πάντων, εἰς χεῖρας του ἡ ἐπιχείρησις ἔσεται ἀσφαλής· οὗτος δ' ἔσεται ὑπεύθυνος περὶ τοῦ προσοδοφόρου ἢ ἐπιζημίου⁹ ἐνὸς προϊόντος τοῦ ἐργοστασίου, τὸ δὲ κυριώτερον πάντων, οὗτος ὀφείλει νὰ διδάξῃ τοὺς μέλλοντας νὰ διαδεχθῶσι τούτον καὶ μορφώσῃ τὴν σχολὴν ἐκείνην τοῦ κλάδου αὐτοῦ, τὴν μὴ ἐπιδεχομένην δευτέρας ἢ τρίτης τάξεως εὗωνον¹⁰ ἄνθρωπον. Οἱ τοιοῦτοι κύριοι ἄλλας γνώσεις δὲν ἔχουσιν ἢ τοῦ ἐπαγγέλματός¹¹ των, πρὸς ὃ αἰσθάνονται συνήθως διαπύρσιον ἔρωτα, τὸ ἐπάγγελμά των εἶναι ἡ μέριμνα αὐτῶν, ὁ καρκίνος των· εἶναι δὲ συνδρομηταὶ εἰς μόνον τὰς ἐπιστημονικὰς ἐφημερίδας, ἢ συγγράμματα τοῦ ἐπαγγέλματός των, καὶ παρακολουθοῦσι τὰς ἐφευρέσεις τῆς ἡμέρας, κρατοῦντες σημειώσεις καὶ ὄντες ἐνήμεροι καὶ τῆς

¹ Or pledge itself. ² We speak from experience. ³ That they desired. ⁴ What subordinates and workmen. ⁵ Pence, shillings, and pounds. ⁶ Suitable, proper. ⁷ Guarding against. ⁸ Abuse. ⁹ Responsible for the profit or loss. ¹⁰ Cheap. ¹¹ Profession, trade, calling.

ἐλαχίστης βελτιώσεως¹ ἢ προόδου τῆς γενομένης εἷς τι ἐργαστάσιον² ἢ ἀλληλογραφία³ των, αἱ σχέσεις των ὡς ἐκ μονοτονίας περιστρέφονται πᾶσαι μόνον μεταξύ τῶν ἀνθρώπων τοῦ ἐπαγγέλματος των, αἱ σύζυγοι καὶ τὰ τέκνα των οὐδὲν ἄλλο γνωρίζουσι καὶ μεταξύ των συνδιαλέγονται ἢ τοῦτο.

Οἱ ἄνθρωποι οὗτοι ἀποτελοῦσι³ τὴν τάξιν τῶν σεβαστοτέρων τῆς ἀγγλικῆς κοινωνίας⁴, ἔχουσι δὲ τὴν μεγαλειέραν τῶν ἀρετῶν, δηλ. ἐκείνην τοῦ γινώσκειν νὰ ὑποτάσσωνται εἰς μόνον τὸ ἔντιμον⁵. διὸ δὲν ἤθελον ὑπακούει δι' ὅλον τὸν κόσμον εἷς τι τὸ ὅποιον ἡδύνατο νὰ ἀμαυρώσῃ εἴτε τὴν ἐπιστημονικὴν ἢ ἠθικὴν αὐτῶν ὑπόληψιν⁶.

IV.

ANG. VLACHOS.

This extract is given as an example of the Greek *spoken* by the middle classes. The language they *write* is much more correct and pure.

Η ΕΣΠΕΡΙΣ ΤΟΥ ΚΥΡΙΟΥ ΣΟΥΣΑΜΑΚΗ.

Οἰκογενειακαὶ σκηναί.

Α΄

Ὁ Κύριος Παρδαλὸς καὶ ἡ Κυρία Παρδαλοῦ εἶνε προσκεκλημένοι⁷ τὸ ἑσπέρας εἰς συναναστροφὴν.

Ὁ Κύριος Σουσαμάκης, ὑπάλληλος⁸ τοῦ γραφείου ὅπερ διευθύνει ὁ κύριος Παρδαλός, ἐνυμφεύθη πρό τινων μηνῶν, τῇ ἀγαθῇ συμπτᾷ τοῦ προϋσταμένου⁹ του, πλουσίαν νύμφην ἐκ Πατρῶν, ἔχουσαν μὲν ἓνα ὀφθαλμὸν ὀλεγώτερον αὐτοῦ, ἀλλ' εἰς ἀποζημίωσιν¹⁰ τοῦ ἐλλείποντος ὀφθαλμοῦ δεκαπέντε ἔτη ἡλικίας περισσώτερα, καὶ εἰς ἀποζημίωσιν

¹ Improvement.

² Correspondence.

³ Constitute, form.

⁴ The community. ⁵ The honourable. ⁶ Reputation. ⁷ Are invited.

⁸ Clerk, subordinate.

⁹ By the kind co-operation of his superior.

¹⁰ To make up for.

τῶν περισσευνόντων δεκαπέντε ἐτῶν τριάκοντα πέντε χιλιάδας δραχμῶν προῖκα. Ὁ ὄλβιος Σουσαμάκης ἐσυλλογίσθη τὸ κατ' ἀρχάς¹, εἰς πανηγυρισμὸν τοῦ σπουδαίου τούτου καὶ εὐτυχοῦς συμβεβηκότος² τοῦ βίου του, νὰ δώσῃ χορὸν εἰς τοὺς παρανύμφους τὴν αὐτὴν τῶν γάμων του ἐσπέραν· εἶχε δὲ μάλιστα παρακαλέσει καὶ ὑπαξιωματικὸν τινα³ φίλον του νὰ τῷ προμηθεύσῃ⁴ ἐκ τῆς στρατιωτικῆς μουσικῆς ἐν φλάουτον, ἐν κλαρινέττον καὶ ἐν τρομπόνι, ἥτοι ἓνα πλαγίαυλον, ἓνα ὀξύαυλον καὶ μίαν βαρυσάλπιγγα, ὥς γράφουσι σήμερον οἱ νεοφῶτιστοι τῆς γλώσσης καθαρισταί⁵, ὅπως τὸ ἐναρμόνιον αὐτῶν μέλος πτερώσῃ τοὺς πόδας τῶν προσκεκλημένων. Ἄλλ' εἴτα μετενόησε, σκεφθεὶς⁶ ὅτι δὲν ἦτο καλὸν νὰ παρατείνῃ τὸ μεταξὺ τῆς στέψεως⁷ καὶ τῆς ἀπομονώσεως αὐτοῦ χρονικὸν διάστημα, καὶ ἀπεφάσισε νὰ ἀναβάλλῃ εἰς προσφορώτερον καιρὸν τὸν χορευτικὸν τῶν γάμων του πανηγυρισμὸν.

Οὕτω λοιπὸν μετὰ τινας μῆνας, ἡμέραν τινα πέμπτην τῆς ἐβδομάδος ὥραία ἐπισκεπτήρια, δίκην μετριοφρόνων προσκλητηρίων⁸, διανεμήθησαν εἰς τοὺς γνωρίμους καὶ φίλους τοῦ κυρίου Σουσαμάκη, ὃν ἐν ἔλαβε καὶ ὁ Κύριος Παρδαλός, ἔχον οὕτω :

“Ὁ Κύριος καὶ ἡ Κυρία Σουσαμάκη παρακαλοῦσι τὸν Κύριον καὶ τὴν Κυρίαν Παρδαλοῦ νὰ λάβωσι τὴν καλοσύνην νὰ πάρωσι τὸ τζᾶ εἰς τὴν οἰκίαν των τὴν Κυριακὴν, 10 Νοεμβρίου, εἰς τὰς 8 τὸ ἐσπέρας.”

Σημειωτέον⁹ ὅτι τὴν ἡμέραν ταύτην ἐξέλεξεν ἡ ἀβρὰ πρόνοια¹⁰ τῆς Κυρίας Σουσαμάκη, καθότι τὴν Κυριακὴν ἐκείνην συνέπιπτεν ἡ ἐπέτειος¹¹ τῆς ἐορτῆς τοῦ νεαροῦ της συζύγου—ὁ Σουσαμάκης ἐκαλεῖτο Ὁρέστης—καὶ ἡ νεόνυμφος Πασιφάη ἐσκέφθη, ὅτι προσφυστάτοκ ἦτο νὰ πανηγυρισθῶσι διὰ τοῦ αὐτοῦ χοροῦ καὶ διὰ τοῦ αὐτοῦ κυπέλλου τείου¹² ὃ τε γάμος της καὶ ἡ ἐορτὴ τοῦ συμβίου της.

Οὕτω λοιπὸν τὴν ἐσπέραν τῆς Κυριακῆς, 10 Νοεμβρίου, διπλαῖ συγχρόνως γίνονται ἐτοιμασίαι¹³. ἐτοιμασίαι ὑποδοχῆς¹⁴ ἐν τῷ οἴκῳ

¹ At first.

² In celebration of this important and happy event.

³ He had asked a non-commissioned officer.

⁴ To provide.

⁵ The newly enlightened purists.

⁶ Having reflected.

⁷ Crowning, marriage ceremony.

⁸ By way of modest invitations.

⁹ Nota bene.

¹⁰ The delicate foresight.

¹¹ The anniversary.

¹² By the same

cup of tea.

¹³ Preparations.

¹⁴ For reception.

τοῦ Σουσαμάκη, καὶ ἐτοιμασίαι ἐπισκέψεως ἐν τῷ οἴκῳ τοῦ Παρδαλοῦ.

Ἄς μνημονεύσωμεν ἐν παρόδῳ¹, καὶ πρὶν ἢ εἰσέλθωμεν εἰς τὰς οἰκίας τοῦ Ἀμφιτρύονος καὶ τοῦ ξένου του, ὅτι τὴν προτεραίαν τὸ ἑσπέρας², καθ' ἣν στιγμήν ὁ Κ. Παρδαλὸς ἡτοιμάζετο νὰ ἀναχωρήσῃ ἐκ τοῦ γραφείου, ἐπλησίασεν εἰς αὐτὸν δειλῶς³ ὁ Σουσαμάκης, καὶ περιελίσσων εἰς τοὺς δακτύλους του τὴν ἄλυσιν τοῦ ὥρολογίου⁴ του, ἵνα διασκεδάσῃ πὺς τὴν δειλίαν αὐτοῦ, τῷ εἶπε, μειδιῶν γλυκερὸν μεῖδιμα σεβασμοῦ καὶ ὑποταγῆς :

— Λοιπὸν . . . θὰ σὰς ἔχωμεν αὔριον τὸ ἑσπέρας, Κύριε Διευθυντά ;

— Χωρὶς ἄλλο⁵, Κύριε Σουσαμάκη . . . χωρὶς ἄλλο ! ἀπήντησεν ὁ Κύριος Παρδαλός, ἀντιμειδιῶν καὶ ἐκεῖνος μεῖδιμα ὑπεροχῆς καὶ προστασίας⁶.

* * * * *

— Θεωρῇ !

— Ὅριστε ἀφέντη⁷ !

— Πήγαινε νὰ πιάσῃς ἐν ἀμάξῃ⁸ . . . μετὰ μιστὴν ὦραν !

— Πές του νὰ περάσῃ⁹ καὶ ἀπὸ τῆς Λιζιέ, νὰ μοῦ πάρῃ ἓνα ζενγάρι γάντια¹⁰ . . . ἐπτάμισιν ἀριθμό, ἄσπρα ! ἐφώνησεν ἐκ τοῦ δωματίου της ἡ κυρία Εὐφροσύνη.

— Καλά . . . καὶ τώρα ἐνθυμήθῃς νὰ πάρῃς γάντια, εὐλογημένη¹¹ ;

— Τὸ ἐλησμόνησα ! τί θέλεις νὰ κάμω τώρα ;

— Μὴ χειρότερα ! ἐψιθύρισεν ὁ σύζυγος, καὶ διεβίβασε τὴν παραγγελίαν εἰς τὸν ὑπηρέτην, ὅστις ἀπήντησε μὲν μεγαλοφώνως :

— Πολὺν καλὰ, ἀφέντη, ἀμέσως . . .

Ἄλλ' ἐψιθύρισεν ὁμῶς σιγὰ καὶ ἥκιστα εὐσεβάστως :

— Μὰ . . . ἀφεντικά, ἀλήθεια, ποῦ ὅχι καλλίτερα. Μεσ' 'ς τὴ

¹ Let us record by the way.

² The evening of the day before.

³ Timidly.

⁴ Watch-chain.

⁵ Without fail. Certainly.

⁶ A smile of superiority and patronage.

⁷ Here, sir. What is it?

⁸ Ὅριστε is used in a number of meanings. It means also 'Come in.'

Καλῶς ὠρίσατε = you are welcome.

⁹ Go and get a cab.

¹⁰ Πές for εἰπές. Tell him to go.

¹¹ And buy (take) a pair of gloves.

¹² A term of affection, blessed one.

λάσπη¹ καὶ 'ς τὴ βροχὴ τρέχα ν' ἀγοράζης γάντια καὶ νὰ πιάνης ἀμάξι! Ἄ! δὲν θὰ γείνω κ' ἐγὼ ἀφέντης² κάμμιὰ φορὰ!

Δ'

Ὁ Κύριος Παρδαλὸς εἰσέρχεται εἰς τὸν κοιτῶνά του, καὶ προσπαθεῖ νὰ ἐνδυθῇ³. Ἀλλὰ τοῦτο εἶνε ἀδύνατον, καθότι ἡ εὖσωμος σύζυγός του ἔχει πληρὲς τὸ δωμάτιον ἐσθήτων, μεσοφοριῶν, μανδυλίων, στηθοδέσμων καὶ πάσης τῆς πολυμόρφου συσκευῆς⁴ τοῦ γυναικείου ἱματισμοῦ. Συνάγει λοιπὸν τὰ ἐνδύματά του, λαμβάνει ἐν μικρὸν κάτοπτρον καὶ ἐν κηρίον⁵, καὶ ἀπέρχεται εἰς τὸ γραφεῖόν του, ὅπως συντελέσῃ ἐν αὐτῷ τὴν ἐνδυμασίαν του. Ἀλλὰ μετ' ὀλίγον ἐνθυμεῖται, ὅτι εἶνε ἀξύριστος⁶, καὶ ὅτι πρέπει νὰ ξυρισθῇ πρὶν ἀλλάξῃ. Μεταβαίνει καὶ πάλιν εἰς τὸν κοιτῶνα, ἀνοικοκλείει⁷ τὴν θύραν, διαμαρτυρομένης τῆς κυρίας Παρδαλοῦ, ὅτι θὰ τὴν κρυώσῃ καὶ ἐπιστρέφει κρατῶν τὸ ξυράφιόν του καὶ τὰ λοιπὰ ἀπαιτούμενα⁸. Ἐνθυμεῖται τότε, ὅτι θέλει θερμὸν ὕδωρ, ἀλλὰ παρατηρῶν ὅτι ἡ ὥρα εἶνε προκεχωρημένη, καὶ δὲν ὑπολείπεται καιρὸς ἵνα τὸ ὕδωρ θερμανθῇ, ἀρκεῖται εἰς τὸ ψυχρόν, καὶ ἄρχεται περιαιλείφων⁹ μὲ σάπωνα τὴν σιαγὸνα καὶ τὰς παρειάς του¹⁰, λέγων καθ' ἑαυτὸν:

— Θὰ μοῦ ἔλθῃ πάλιν καμμιὰ καταβασιά εἰς τὰ δόντια, ποῦ νὰ μὲ τρελλάνῃ¹¹. ἀλλὰ . . . τί νὰ γείνη!

Καὶ ἡτοιμάζετο νὰ φέρῃ τὸ ξυράφιον ἐπὶ τὴν παρειὰν αὐτοῦ· ὅτε ἤχעי καὶ πάλιν ὁ κώδων¹² τῆς ἀνοικομένης θύρας.

— Σὺ εἶσαι, Ὁδοιῶρ; φωνεῖ ὁ Παρδαλός, προβάλλων ὀλίγον τὴν σαπωνόφυρτον αὐτοῦ μορφὴν διὰ τῆς θύρας.

— Ὅχι, ἀφέντη! ἀπαντᾷ κάτωθεν ἡ φωνὴ τῆς ὑπηρετρίας, εἶνε ἓνας κύριος . . . θέλει κάτι νὰ σᾶς εἴπῃ¹³.

— Ἄς περάσῃ μίαν ἄλλην ὥραν. Ἔχω ἐργασίαν.

— Εἶνε ἀνάγκη νὰ σᾶς ἰδῇ τώρα, ἀπαντᾷ μετὰ τινα δευτερόλεπτα¹⁴ ἡ φωνὴ τῆς ὑπηρετρίας.

¹ Μέσα εἰς τὴν λάσπη. In the mud. ² Ah! shall I not become master?

³ Endeavours to dress.

⁴ The multifarious apparatus.

⁵ A looking-glass and a candle. ⁶ Unshaved.

⁷ Opens and shuts.

⁸ The requisite articles. ⁹ To smear, lather.

¹⁰ His chin and cheeks.

¹¹ A cold in the teeth to drive me wild. ¹² The bell rings.

¹³ Wishes to say something to you. ¹⁴ After a second or two.

—“Άλλο κακόν! λέγει καθ' ἑαυτὸν ὁ ἀτυχὴς Δημητράκης, καὶ μὴ δυνάμενος νὰ πράξῃ ἄλλως, ἀπομάσσει¹ ἐν τάχει τὸν σάπωνα ἀπὸ τῆς μορφῆς του, καὶ ἐξέρχεται τοῦ γραφείου του, ἐνῷ ὁ νυκτερινὸς ἐπισκέπτης ἀναβαίνει τὴν κλίμακα.

—Ἡ κυρία Τραχανᾶ, λέγει μειδιῶν ὁ νεωστὶ ἐλθών², σῶς στέλλει τὸ κλειδί τοῦ θεωρείου³ δι' ἀπόψε . . . ἂν ἀγαπᾶτε. . . .

—Εὐχαριστοῦμεν πολὺ, παιδί μου . . . εὐχαριστοῦμεν . . . ἄλλα εἴμεθα προσκεκλημένοι εἰς συναναστροφὴν⁴ ἀπαντᾷ ὁ ταλαίπωρος Παρδαλὸς, προσπαθὼν νὰ κολάσῃ τὸ ὀργίλιον τῆς μορφῆς του διὰ τυπικοῦ τινος μειδιάματος.

—Ἄ, ἔτσι! προσκυνῶ⁵, καλὴν νύκτα σας.

—Προσκυνήματα πολλά.

Καὶ εἰσέρχεται εἰς τὸ γραφεῖον τοῦ γρυλλίζων ἐκ τοῦ θυμοῦ⁶.

—Διάλεξε καὶ αὐτὴ τὴν ἡμέραν καὶ τὴν ὥραν νὰ μᾶς στείλῃ τὸ θεωρεῖόν της.

—Ποῖος ἦτον⁷; φωνεῖ ἀπὸ τοῦ κοιτῶνός της ἡ κυρία Παρδαλοῦ.

—Ἡ κυρία Τραχανᾶ ἐνθυμήθη νὰ μᾶς στείλῃ τὸ θεωρεῖόν της.

—᾽Σ πολλὰτῃ της⁸! ὅταν βρέχῃ μόνον καὶ χιονίζῃ μᾶς θυμᾶται⁹! . . . μᾶς καθυποχρέωσε!

Μετ' ὀλίγας δὲ στιγμὰς ἀνακράζει καὶ πάλιν:

—Κοντεύεις¹⁰, Δημητράκη;

—Ποῦ νὰ κοντεύω, ἀδελφὴ! ἀκόμη δὲν ξυρίσθηκα. Ἐπειτα, δὲν βλέπω κι' ὅλα καὶ κατακόπηκα¹¹. . . .

—Οὔ, καῦμένε! ἔλα ἴδω ποῦ ἔχει περισσότερον φῶς.

—Αὐτοῦ; καὶ ποῦ νὰ σταθῶ; εἰς τὸν αἶρα;

—Ἐλα¹², ἔλα τώρα, καὶ σοῦ κάμνω τόπον. Ἐγὼ ἐτελείωσα σχεδόν μόνον τὴν τραχηλιδί¹³ μου ἔχω νὰ βάλω.

Ἄ Ο Παρδαλὸς πείθεται συγκινούμενος¹⁴ ὑπὸ τῆς συζυγικῆς μερίμνης τῆς κυρίας Φρόσως (Εὐφροσύνης), λαμβάνει πάλιν τὸ φῶς, τὸ κάτοπτρον

¹ Wipes off. ² The new-comer. ³ Box at the theatre. ⁴ I do homage; an expression used by the lower classes on parting. ⁵ Growling with anger. ⁶ Who was it? ⁷ May she live long! ⁸ She remembers us. ⁹ Are you nearly ready? κοντεύω, to be near, e. g. ἐκόντευσε νὰ με γελάσῃ, He nearly deceived me. ¹⁰ I have cut myself to pieces. ¹¹ Come. Imperative of ἔρχομαι. ¹² Neck-ornament. ¹³ Touched.

καὶ τὸ ξυράφιον, καὶ ἡμιξύριστος μεταβαίνει εἰς τὸν κοιτῶνα, ὅπου εὐρίσκει τὴν Εὐφροσύνην τοποθετημένην πρὸ τοῦ κατόπτρου μεταξὺ τεισσά-ρων κηρίων καὶ καταγινομένην¹ μετὰ πολλοῦ κόπου νὰ δέσῃ ὅπισθεν τοῦ τραχήλου² τῆς μικρὰν ἐκ μέλανος βελούδου ταινίαν³, ἀφ' ἧς κρέματα ἐπὶ τοῦ ὑπερακαμάζοντος στήθους τῆς χρυσοῦς λοβίσκος⁴.

— Καὶ ποῦ θέλεις νὰ σταθῶ ἐγὼ τώρα ; ὑπολαμβάνει ὁ ταλαίπωρος Παρδαλός, μὴ βλέπων τόπον κενὸν πρὸ τοῦ κατόπτρου.

— Ἔλα, μὴ μουρμουρίζῃς, ἀπαντᾷ μελιχίως ἐλέγχουσα⁵ ἡ κυρία, περιπόρφυρος ἐν τοῦ ματαίου κόπου ὃν καταβάλλουσιν οἱ χονδροὶ αὐτῆς βραχίονες, ἀνακαμπτόμενοι ὅπισθεν τῆς κεφαλῆς τῆς. Δέσε μου μία στιγμή ἐδῶ αὐτὸ τὸ βελουδάκι⁶, καὶ σοῦ ἀφίνω ὅλον τὸν τόπον ἐλεύθερον.

Ὁ Παρδαλὸς γίνεται κατ' ἀνάγκην πρὸς στιγμήν καὶ θαλαμηπόλος⁷ τῆς συζύγου του, ἥτις περατοῖ τέλος τὴν ἐνδυμασίαν αὐτῆς καὶ καταπίπτει κάθιδρος καὶ ἀσθμαίνουσα⁸ ἐπὶ τοῦ ἀνακλίντρου, φνσῶσα ὡς ἀτμομηχανὴ καὶ ἀεριζομένη διὰ τοῦ μανδυλίου⁹ τῆς, ἐνῶ ὁ σύζυγός τῆς ξυρίζεται.

— Ἀ ! Δημητράκη . . . λέγει, μόλις κατορθοῦσα νὰ ἀρθρώσῃ τὰς λέξεις, σὲ βεβαιώνω . . . μεγάλο ἦτο τὸ χατήρι σου ἀπόψε¹⁰ . . . νὰ ὑποφέρω ὅλον αὐτὸν τὸν κόπον, διὰ νὰ 'πάγῳ νὰ πῶ τὸ τζαῖ τοῦ Σουσαμάκη σου . . .

— Ἐννοια σου¹¹, Φρόσω μου, ἀπαντᾷ ὁ Παρδαλός, πονηρῶς μειδιῶν, ἔννοια σου καὶ δὲν θὰ πιῇς μόνον τὸ τζαῖ σου ἀπόψε εἰς τοῦ Σουσαμάκη. Ὁ Ὀρέστης ξεύρει καὶ κάμνει τὰ πράγματα καθὼς πρέπει . . . θὰ μᾶς ἔχη καὶ σάντβιτζ καὶ κρασάκι καὶ φρούτα . . .

— Ποῦ τὸ ξεύρεις ; ὑπολαμβάνει ἡπιώτερον ἡ κυρία Φρόσω, ἥτις, λαίμαργος φύσει καὶ πολυφάγος, ἤρχιζε νὰ συγχωρῇ εἰς τὸν Σουσαμάκην τὴν συναναστροφὴν του χάριν τοῦ δείπνου του.

— Τὸ ξεύρω, διότι τὸν εἶδα σήμερον τὸ πρωῒ εἰς τὴν ἀγορὰν καὶ ἐψώνισε¹².

¹ Striving.² Neck.³ Velvet ribbon.⁴ A locket.⁵ Softly chiding.⁶ Diminutive, little velvet ribbon.⁷ Lady's maid.⁸ Gasping, out of breath.⁹ With her handkerchief.¹⁰ This evening.¹¹ Never mind.¹² He was buying. Originally

— Αἶ, . . . τότε κᾶπως ὑποφέρεται¹, διότι μὰ τὴν ἀλήθειαν . . .
Κρότος ἀμάξης σταθείσης πρὸ τῆς θύρας τῆς οἰκίας διέκοψεν αἰφνης
τὴν φράσιν τῆς κυρίας Παρδαλοῦ.

— Νά ! ἀνεφώνησεν ὁ μόλις τὴν στιγμήν ἐκείνην τελειώνων τὸ
ξύρισμά του Δημητράκης, τὸ ἀμάξι ἦλθε, κ' ἐγὼ εἰμαι ἀκόμη ἄνιπτος.

Καὶ σπογγισθεὶς ἐν τάχει ἤρξατο ἀποδυνόμενος.

— Ἔχομεν ἀκόμη ὄραν, παρετήρησεν ἡ κυρία, βλέπousa τὸ ὥρο-
λόγιον. Εἶπε ὁκτὼ παρὰ τέταρτον.

Ὁ Παρδαλὸς φορεῖ ἐν τάχει τὸν καθαρὸν του χιτῶνα, καὶ δένει
ἤδη τὸν λαιμοδέτην του, ὅτε ἔξωθεν τῆς θύρας ἀκούεται ἡ φωνὴ τῆς
ὑπηρετρίας :

— Ἀφέντη !

— Καλὸ, καλὸ, ἄς σταθῇ λιγάκι², φωνάζει ἀφ' ἐνὸς ὁ Δημητράκης,
ἐνῷ ἡ σύζυγός του φωνάζει ἀφ' ἑτέρου :

— Ἔφερε τα γάντια μου ;

— Δὲν ξεύρω, κυρία, . . . θέλει νὰ εἶπῃ κατὶ τοῦ ἀφεντός . . .

— Ὁ ἀμαξᾶς θέλει νὰ μοῦ εἰπῇ κατὶ ; αὐτὸ θὰ εἶνε πάλιν ἀπὸ
τ' ἄγραφα³ . . .

— Ὁχι, ἀφέντη, εἶνε ὁ κύριος Ὁρέστης . . .

— Ὁ Κύριος Ὁρέστης ! ἀναφωνεῖ ἡ Φρόσω. Περίεργον⁴ !

— Δέγεις ν' ἀργήσαμεν⁵ ; ἐρωτᾷ ὁ Παρδαλός· τὸ ὥρολόγι μας
θὰ πηγαίνει τρομερὰ πίσω⁶ ! Ἄς ὀρίσῃ 's τὴ σάλα⁷, καὶ τώρα
ἔφθασα ! προσθέτει, εἰς τὴν ὑπηρέτριαν ἀποτεινόμενος.

Καὶ ταῦτα λέγων φορεῖ ἐν βίᾳ τὸν ἐπενδύτην του καὶ εἰσέρχεται
εἰς τὴν αἴθουσαν, ὅπου ἀναμένει αὐτὸν δειλός, περιλυνπος καὶ καταβε-
βλημένον ἔχων τὸ ἦθος⁸ ὁ Κύριος Σουσαμάκης.

— Μᾶς συγχωρεῖς πού ἡργήσαμεν, φίλτατε κύριε Σουσαμάκη,
λέγει ὁ κύριος Παρδαλὸς εἰσερχόμενος καὶ τείνων προστατευτικῶς

only used with sense of to buy victuals, to market, but now of all kinds
of buying. *ὀψωνέω* has in Aristophanes the meaning to buy fish or
dainties, and in Xenophon, *Mem.*, to buy victuals. ¹ It can be
borne somehow. ² For *ὀλιγάκι*, a little. ³ Another surprise.

⁴ Strange. ⁵ That we are late. ⁶ Our clock must be terribly
slow. ⁷ Show him into the drawing-room. ⁸ Dejected manner,
appearance.

τὴν χεῖρα πρὸς τὸν ὑπάλληλόν του, ἀλλὰ τὸ ἀμάξι δὲν μᾶς ἦλθε ἀκόμη, καὶ . . .

— Καλησπέρα σας, κύριε Σουσαμάκη, ὑπολαμβάνει διακόπτουσα ἡ κυρία Εὐφροσύνη, εἰσερχομένη καὶ αὐτὴ θριαμβευτικῶς εἰς τὴν αἴθουσαν καὶ ἱσταμένη πλησίον τοῦ λαμπτήρος, ὅπως σπινθηρίζωσι¹ κάλλιον οἱ ἀδάμαντές της. Πῶς εἴσθε; ἡ κυρία εἶνε καλά; εἵμεθα ἔτοιμοι βλέπετε . . .

— Εὐχαριστῶ, κυρία μου, ἀπαντᾷ μετὰ μεγάλης στενοχωρίας ὁ πτωχὸς Ὁρέστης, προσποιούμενος ὅτι δὲν ἤκουσε τὸ τελευταῖον μέρος τῆς φράσεως. Ἐγὼ εἶμαι καλά . . . ἀλλὰ ἡ Πασιφάη . . .

— Πῶς; τί τρέχει; κακοδιάθετος ἴσως! . . . δὲν εἶνε τίποτε . . . μὲ τὸν χορὸν περνᾷ²! παρατηρεῖ μετὰ πολλῆς στωμυλίας³ ἡ κυρία Παρδαλοῦ. Ἐννοία σας⁴, κ' ἐγὼ τὴν κάμνω καὶ χορεύει πολὺ . . .

— Οὐ! ἐννοεῖται, ὁ χορὸς εἶνε διὰ τὰς κυρίας πανάκεια, προσθέτει ἐν τέλει ὁ κύριος Παρδαλὸς μετ' αὐταρέσκου μειδιήματος, προσφέρων βραδέως τὴν τελευταίαν λέξιν, οἶονεῖ ἐναβρυνόμενος δι' αὐτήν⁵, καὶ ἐπαναλαμβάνων εὐθύς, ἔτι βραδύτερον, πα-νά-κει-α!

— Ναί, ναί . . . ἀπαντᾷ δειλῶς ὁ Σουσαμάκης καὶ προσπαθεῖ νὰ μειδιάσῃ ἐπίσης.—Πλὴν . . . δυστυχῶς . . . — καὶ σταματᾷ⁶, ὥς ἂν κατέλειπεν αὐτὸν ἡ δύναμις νὰ τελειώσῃ.

— Τίποτε σπουδαιότερον; ὦ! ἐπιφωνεῖ ὁ προϋστάμενος αὐτοῦ καὶ πῶς;

— Δὲν ἤξεύρω, τῇ ἀληθείᾳ,—ἐκρύωσε φαίνεται, καὶ ἔχει τόρα ἀπὸ τὸ μεπημέρι ἓνα φοβερόν πυρετόν⁷ εἶνε εἰς τὸ κρεβάτι πρὸ τριῶν ὥρων . . . ὥστε . . . — καὶ σταματᾷ πάλιν, ἐλπίζων νὰ τὸν μαντεύσωσι τὸν δυστυχῆ.

Οὐδεὶς ὅμως θέλει νὰ τὸν μαντεύσῃ· ὁ Κύριος Παρδαλὸς καὶ ἡ Κυρία Παρδαλοῦ ἴστανται ἀπέναντί του ἄφωνοι, ὥς ἐρωτηματικὰ σημεία⁷, ἐκείνος δὲ αἰσθάνεται ὅτι ἡ γλῶσσά του ἐκολλήθη ἐν τῷ λάρυγγί του.

— Πλὴν ὅπως δήποτε, διαλογίζεται, τὸ πρᾶγμα πρέπει νὰ τελειώσῃ. Γίνεται λοιπὸν τολμηρότερος, καὶ κλείων τοὺς ὀφθαλμούς, ὥς οἱ

¹ Sparkle. ² It passes off with dancing. ³ Fluency. ⁴ Never fear. ⁵ As if proud of it. ⁶ And comes to a standstill. ⁷ Notes of Interrogation.

δειλοί ασθενείς οἱ μέλλοντες νὰ καταπίωσι πικρὸν ἱατρικόν, ἐπαναλαμβάνει :

—“Ὡστε . . . εἶνε ἀδύνατον ἀπόψε . . . νὰ λάβω τὴν τιμὴν . . . δὲν ἤξεύρετε πῶς λυπούμαι, κύριε Διευθυντά, . . . σὰς βεβαιῶν . . . μ' ἔρχεται νὰ σκάσω¹ . . .

—“Αἱ τίποτε, τίποτε . . . ἀπαντᾷ ψυχρῶς ὁ κ. Παρδαλός, εὐχομαι νὰ ᾔνε περαστικά . . .

Ἡ Κυρία Παρδαλοῦ οὐδὲν λέγει· φουσᾷ μόνον καὶ ἀερίζεται μὲ τὸ μανδύλιόν της, αἰσθάνεται δὲ ἀκαταμάχητον ὄρεξιν νὰ ἐξορύξῃ τοὺς ὀφθαλμοὺς τοῦ κυρίου Σουσαμάκη, ὅστις, τέλος, ἀφοῦ μάτην προσεπάθησε νὰ προσθέσῃ μερικὰς λέξεις, οὐδὲν ἄλλο εὔρε νὰ εἴπῃ, ἢ μόνον :

— Καλὴν νύκτα σας, . . . μᾶς συγχωρεῖτε, Κύριε Διευθυντά . . . δὲν εἶνε ἔτσι² ;

Οἱ δύο σύζυγοι ἔνευσαν ἐκ συμφώνου, ὡς αὐτόματα, τὴν κεφαλὴν· καὶ ὁ Σουσαμάκης ἀνεχώρησε.

Μετὰ μικρὸν ἠκούσθησαν τὰ ψηλαφῶντα οὕτως εἰπεῖν βήματά του ἐπὶ τῆς σκοτεινῆς κλίμακος, οὐδεὶς δὲ ἐσυλλογίσθη νὰ φωτίσῃ τὸν ἄθλιον, ὅπως μὴ κατακυλίσῃ τὸν κατήφορον³.

Ε'

Ὁ Δημητράκης καὶ ἡ Φρόσω ἔμειναν μόνοι.

Σιωπῶσι δὲ ἀμφοτέροι, καίτοι διάφορα αἰσθήματα κυμαίνουσι τὰς καρδίας των—κατὰ τὴν φράσιν τῶν τραγικῶν ἡμῶν ποιητῶν.

— Τὰ εἶδες τα ; λέγει ἐπὶ τέλους, μὴ δυναμένη πλέον νὰ κρατηθῇ⁴, μῆτε ξεθυμαίνουσα ἀρκούντως⁵ διὰ μόνου τοῦ φουσηματος, ἡ κυρία Παρδαλοῦ. Τὰ εἶδες τα ; Ὅριστε τώρα ! Ὅταν σοῦ ἔλεγα ἐγὼ νὰ μὴν πᾶμε⁶ . . .

— Αἱ ματάκια⁷ μου, τί θελεις νὰ κάμῃ ὁ ἄνθρωπος ; ἀφοῦ ἀρρώστησε ἡ γυναῖκά του ;

— Αὐτὰ εἶνε διὰ νὰ τὰ πιστεύετε σεῖς οἱ ἄνδρες· ἐμένα ὁμως δὲν

¹ I shall go mad. *σκάνω* is generally best rendered by French 'crever.'

² Is it not so ?

³ That he might not fall down stairs headlong.

⁴ No longer able to restrain herself.

⁵ Nor finding sufficient vent.

⁶ Πᾶμε for ὑπάγωμεν.

⁷ My love ; *δμμα*, dim. *δμμάτιον*, 'μάτιον, dim. of dim. *ματάκια*.

μέ γελᾷ ἡ κυρά Σουσαμάκενα, κ' ἔννοια της. Φαντάζομαι ἐγὼ τὶ θὰ ἔτρεξε μεταξύ των· θὰ τσακώθηκαν πάλι¹, καθὼς συμβαίνει τακτικὰ μίαν φοράν τὴν ἐβδομάδα τοῦλάχιστον, καὶ τὸ τσακώμά τους ἔξεσπασε ἔς τὸ κεφάλι μας αὐτὴν τὴν φοράν.

Σημειωτέον ἐνταῦθα, χάριν τῆς περιεργείας τῶν ἡμετέρων ἀναγνωστῶν, ὅτι ἡ κυρία Παρδαλοῦ ἐμάντευεν ὀρθότατα διὰ τῆς γυναικείας ἐκείνης ὀξυνοίας, ἀφ' ἧς μάτην ἀγωνίζονται νὰ κρυβῶσι πολλάκις οἱ ἄνδρες.

Ἡ Κυρία Σουσαμάκη ἐδίωξε τῆς οἰκίας τὰ κομσθέντα ἐκ τοῦ ζαχαροπλαστείου² ἀφθόνως γλυκίσματα, δροσιστικά κτλ.· ὁ Σουσαμάκης ἔμαθε τοῦτο κατὰ τὴν ἄφιξίν του, καὶ ὀργισθεὶς καὶ φρυάξας ἐβρόντησε κατὰ τῆς Πασιφάης του ὅσον ἐπέτρεπον τοῦτο αἱ τριάκοντα τῆς προικὸς³ του χιλιάδες. Ἄλλ' ἡ κυρία Σουσαμάκη ἔπαθε τὰ νεῦρά της, ἐκτύπησε τοὺς τοίχους διὰ τῶν χειρῶν της, τὸ πάτωμα διὰ τοῦ ποδὸς αὐτῆς καὶ τὸν Ὀρέστην διὰ τῆς παντούφλας⁴ της, καὶ ἐξάπλωθεῖσα εἰς τὴν κλινὴν της, προσεποιήθη τὴν λειπόθυμον⁵ ἐφ' ὅσῃν ὥραν ἐνόμισεν ἱκανήν, ὅπως πεισθῇ ὁ σύζυγός της, ὅτι πᾶσα ἐσπερινὴ συνναστροφὴ ἦν ἀδύνατος.

Τῆς καταιγίδος⁶ ταύτης εἶδομεν πρὸ μικροῦ τὸ ἀποτέλεσμα παρὰ τῷ κυρίῳ Παρδαλῷ.

Μόλις εἶχε τελειώσει τὴν φράσιν αὐτῆς ἡ κυρία Φρόσω, καὶ νέος κρότος ἀμάξης ἔπαυσε πρὸ τῆς θύρας τῆς οἰκίας Παρδαλοῦ.

Ἦτο ἡ ἄμαξα, ἣν μετὰ πολλοῦ κόπου κατῴρθωσε νὰ εὕρῃ ὁ ταλαίπωρος Θοδωρῆς.

Δὲν περιγράφομεν τὴν ἀπελπιστικὴν καὶ σπαραξικάρδιον τριφδίαν μεταξύ ἀμαξηλάτου, ζητούντος ἀδρὰν⁷ ἀποζημίωσιν ἐπὶ τῷ ματαίῳ κόπῳ, Παρδαλοῦ, ἀξιούντος νὰ πληρώσῃ μίαν μόνην δραχμὴν, καὶ τοῦ δυστυχχοῦς Θοδωρῆ, εὕρισκομένου εἰς δυσχερῇ καὶ δυσέκβολον θέσιν μεταξύ τοῦ ὀργισμένου κυρίου του καὶ τοῦ ἀμαξηλάτου, ὃν αὐτὸς ἐμίσθωσεν⁸.

Ἡ σκηνὴ διελύθη ἐπὶ τέλους, ἀποζημωθέντος τοῦ ἀμαξηλάτου.

¹ They have quarrelled again.

² Confectioner's.

³ Dowry.

⁴ Slipper.

⁵ Pretended to faint.

⁶ Storm.

⁷ Ample.

⁸ Whom he had hired.

Δέν κατωρθώσαμεν ὁμως νὰ ἐξακριβώσωμεν τὶ ἐπλήρωσεν ὁ Κύριος Παρδαλός.

Ἡ Κυρία Παρδαλοῦ ὠρκίσθη¹ νὰ μὴν ὑπάγῃ πλέον ποτὲ εἰς συναναστροφὴν οἰανδήποτε.

TRANSLATIONS.

I.

SHAKESPEARE, OTHELLO, Act I, Scene 3.

TRANSLATED BY D. BIKELAS.

ΟΘΕΛΛΟΣ.

Μεγάλοι, παντοδύναμοι καὶ σεβαστοὶ αὐθένται,
 Σεῖς ὅλοι, εὐγενέστατοι καὶ φίλοι ἄρχοντές μου,
 Τὴν ἔκλεψα τοῦ γέροντος αὐτοῦ τὴν θυγατέρα
 Καὶ τὴν ἐστεφανώθηκα². αὐτὸ εἶν' ἡ ἀλήθεια.
 Τὸ ἔγκλημά μου εἶν' αὐτό· αὐτὸ καὶ ὄχι ἄλλο.
 Χονδρὰ τὰ λέγω³. εὐμορφα νὰ ὁμιλῶ δὲν 'ξεύρω⁴.
 'ς εἰρήνης γλυκομίλημα δὲν εἶμαι γυμνασμένος.
 'Απ' τὸν καιρὸν ποῦ ἔκαμαν αὐτὰ ἐδῶ τὰ χέρια
 Μόνον ἐπτά ἐτῶν μυαλόν⁵, ὡς πρὸ μηνῶν ἐννέα,
 Δουλεύουν εἰς τὸν πόλεμον καὶ παίζουν μὲ τὰ ὅπλα,
 Κι' ἀπὸ τὸν κόσμον ἄλλο τι δὲν 'ξεύρω τὸν μέγαλον
 Παρὰ πολέμων πράγματα καὶ τῶν μαχῶν συμβάντα.
 Ὡστε κακὰ θὰ στολισθῇ ἡ ὑπεράσπισίς μου
 Ἐὰν τὴν κάμω μόνος μου. Ἀλλά, μὲ τ' ἀδειᾶν σας⁶,
 Μ' ὀλίγα λόγια στρογγυλὰ κι' ἀστολίστα⁷ σὰς λέγω
 Πῶς ἦλθε ἡ ἀγάπη μας· τί βότανα, τί μάγια,
 (Ἀφοῦ ὡς μάγος σήμερα ἐδῶ κατηγοροῦμαι)
 Ἐπλάνεσαν⁸ τὴν κόρην του.

¹ Has vowed. ² Modern form of Aorist. ³ Rude am I in my speech.
⁴ For ἔξεύρω, I know. ⁵ Pith, marrow. ⁶ With your leave.
⁷ Round, unvarnished. ⁸ Deceived.

ΒΡΑΒΑΝΤΙΟΣ.

Μιά κόρη σεμνοτάτη,

Καὶ ἡσυχῇ, κ' ἐντροπαλῇ, ποῦ¹ ὥς καὶ τὴν σκιάν της
 Ἐντρέπετο! Καὶ γίνεται τὰ πάντα ν' ἀψηφίσῃ²,
 Τὴν ἡλικίαν, τὴν τιμὴν, τὸν τόπον της, τὴν φύσιν,
 Καὶ τώρα νὰ ἐρωτευθῇ μ' αὐτόν, ποῦ ἐφοβεῖτο
 Νὰ τὸν ἰδῇ; Πρέπει κανεὶς ἢ νὰ μὴν ἔχῃ κρίσιν,
 * Ἡ νὰ τὴν ἔχῃ παλαβὴν³, διὰ νὰ τὸ πιστεύσῃ,
 * Ὅτ' ἡμπορεῖ τοὺς νόμους της ἢ φύσιν νὰ πατήσῃ,
 Καὶ τόσον νὰ παρεκτραπῇ ἀπ' τὴν ἐντέλειάν της,
 Ἐὰν δὲν εἶναι Σατανᾶ ἐνέργεια 'ς τὴν μέσῃν⁴
 Ὅπου νὰ κάμῃ τὸ κακόν! Λοιπὸν καὶ πάλιν λέγω,
 Ὅτι αὐτὸς μὲ βότανα ποῦ ἐνεργοῦν 'ς τὸ αἷμα,
 Μὲ δύναμιν σατανικὴν καὶ φίλτρα μαγευμέναι
 Τὴν 'πλάνεσε!

ΔΟΓΗΣ.

Ὁ λόγος σου ἀπόδειξις⁵ δὲν εἶναι.
 Ἀπὸ μὲ πιθανότητας καὶ μὲ συμπερασμούς⁶ σου,
 Πρέπει ἐδῶ μὲ ἀσφαλεῖς, γησιᾶς ἀποδείξεις
 Νὰ ἔλθῃς ἐναντίον του.

Α'. ΓΕΡΟΥΣΙΑΣΤΗΣ.

Δὲν ὀμιλεῖς, ὀθέλλε;
 Εἰπέ μας ἂν μ' ἀφύσικα κ' ἐντροπιασμένα μέσα⁷
 Ἐφαρμάκευες κ' ἐκέρδισες τῆς κόρης τὴν ἀγάπην,
 Ἡ μὲ πειθῶ καὶ μὲ γλυκὰ καὶ τιμημένα λόγια
 Ὅπου ἐνόηουν δυὸ καρδιάις;

ΟΘΕΛΛΟΣ.

Παρακαλῶ, αὐθύνται,
 'ς τὸ Ναυαρχεῖον⁸ στελετε νὰ φέρετε τὴν νέαν,
 Κ' ἐμπρὸς εἰς τὸν πατέρα της ἢ ἴδια ἄς λαλήσῃ.
 Ἀν ἔνοχον μὲ κρίνετε ἀπ' τὰ ὀδικά της λόγια,

¹ For relative pronoun, ἡ ὅποια.
² To despise.
³ Mad, de-
 ranged.
⁴ In the affair (middle).
⁵ Proof (sometimes a receipt).
⁶ Inferences.
⁷ Disgraceful means.
⁸ Admiralty, the Sagittary.

² To despise.
³ Mad, de-
 ranged.
⁴ In the affair (middle).
⁵ Proof (sometimes a receipt).
⁶ Inferences.
⁷ Disgraceful means.
⁸ Admiralty, the Sagittary.

Τότ' ὄχι μόνον τὸν βαθμὸν καὶ τὴν ὑπόληψίν¹ μου
 Νὰ μὲ καταδικάσετε νὰ χάσω, ἀλλ' ἀκόμη
 Καὶ τὴν ζωὴν μου !

ΔΟΓΗΣ.

Φέρετε ἐδῶ τὴν Δυσδαιμόναν.

ΘΕΣΣΑΛΟΣ.

Ὁδῆγησέ τους, Ἰάγῳ μου· σὺ ἔξυρεις ποῦ τὴν ἔχω.
 (Ἐξέρχεται ὁ ΙΑΓΟΣ.)

Κί' ὥς ποῦ νὰ ἔλθῃ, καθαρὰ ἴσάν² νὰ ξεμολογοῦμαι
 Ἐς τὴν παρουσίαν τοῦ θεοῦ τὰ κρίματα ποῦ ἔχω,
 Μὲ τόσῃν εἰλικρίνειαν ἐμπρός σας θὰ ἐκθέσω
 Πῶς ἔγινε κ' ἐκέρδισα τῆς νέας τὴν ἀγάπην,
 Καὶ πῶς κι' αὐτὴ ἐκέρδισε τὴν ἰδικήν μου.

ΔΟΓΗΣ.

Λέγε.

ΘΕΣΣΑΛΟΣ.

Μὲ ἀγαποῦς³ ὁ γέροντας⁴ συχνὰ μ' ἐμπροσκαλοῦσε·
 Τὴν ἱστορίαν μ' ἔβαζε νὰ λέγω⁵ τῆς ζωῆς μου,
 Τὰς μάχας, τοὺς πολέμους μου καὶ τὰς πολιορκίας,
 Τὸν δρόμον ὅπου ἔπέρασα⁶. Καὶ τοῦ ἐδιηγούμεν
 Ἀπὸ τὰ παιδιακίσια μου τὰ χρόνια τὴν ζωὴν μου,
 Ὡς τὴν στιγμήν ποῦ κάθητο καί μ' ἤκουε νὰ λέγω.
 Καὶ ἔλεγα τὴν τύχην μου, τοὺς φοβεροὺς κινδύνους,
 Τὰ τρομερὰ συμβάντα μου ἔς τὸν κάμπον ἢ ἔς τὸ κύμα,
 Τοὺς παρὰ τρίχα γλυτωμοὺς ἔς ἐφόδους καὶ καρτέρια⁷,
 Πῶς ἔπεσα εἰς τοῦ ἐχθροῦ τ' ἀγριευμένα⁸ χέρια
 Καὶ σκλάβος ἐπωλήθηκα⁹ τὴν ἐλευθέρωσίν μου,
 Καὶ τὰ ταξείδια τὰ πολλὰ ποῦ ἔκαμα κατόπιν,

¹ Reputation. ² For ἴσάν, as if; ξεμολογοῦμαι, I confess. ³ Modern Form; the Accusative Plural used for the Nominative Singular.

⁴ He made me tell. ⁵ For ἔπέρασα, Aorist of περνᾶν, to pass through, undergo. ⁶ Of hairbreadth 'scapes i' th' imminent deadly breach.

⁷ Enraged, infuriated. ⁸ I was sold.

Τὰ σπήλαια τ' ἀπέραντα καὶ τὰς ξηρὰς ἐρήμους,
 Τοὺς βράχους, τὰ ὑψηλὰ βουνὰ ποὺ φθάνουν ὡς τὰ νέφη ¹.
 Αὐτὰ τοῦ ἐπερίγραφα, καὶ τοὺς ἀνθρωποφάγους,
 Καὶ τοὺς ἀγρίους τοὺς φρικτούς ², καὶ τέρατα ποὺ ἔχουν
 Τὴν κεφαλὴν ἀνάμεσα 'ς ταῖς πλάταις φυτρωμένην.
 Ἡ Δυσδαίμονα ἤρχετο περιέργη ν' ἀκούη,
 Ἄλλ' αἱ φροντίδες τοῦ σπιτιοῦ ³ τὴν ἔκαμναν νὰ φεύγῃ,
 Καὶ βιαστικὴ ⁴, ἐπῆγαινε τὰ χρέη της νὰ κάμῃ
 Κ' ἐπέστρεφε, τὰ λόγια μου ν' ἀκούσῃ διψασμένη ⁵.
 Κ' ἐγὼ τὸ παρετήρησα καὶ ἦδρα εὐκαιρίαν,
 Καὶ ἦδρα τρόπον μόνῃ της νὰ μου 'ξεμυστερεύσῃ ⁶
 Τὸν πόθον τὸν ἐγκάρδιον, νὰ τῆς ἐξιστορήσω
 Καταλεπτῶς τὸν βίον μου ἀπ' τὴν ἀρχὴν 'ς τὸ τέλος,
 Ποῦ ἄκραις μέσαις ἤξευρεν ἀπ' ὅσα εἶχ' ἀκούσει.
 Τῆς εἶπα ὅλα· καὶ συχνὰ τῆς δάκρυσε τὸ 'μάτι ⁷,
 Ἐνῷ τῆς πρώτης μου ζωῆς τῆς ἔλεγα τὰ πάθη·
 Καὶ ὅταν ἐτελείωσα, μ' ἐπλήρωσε τὸν κόπον
 Μὲ ἓνα κόσμον δάκρυα καὶ ἀναστεναγμούς ⁸ της.
 Μοῦ εἶπε πῶς ἐθαύμασεν, ἐθαύμαυσεν εἰς ἄκρον ⁹,
 Ὅτι λυπᾶται δι' ἐμέ, κατάκαρδα λυπᾶται ¹⁰,
 Πῶς ἤθελε καλλίτερα νὰ μὴ τὰ εἶχ' ἀκούσει,
 Κι' ὅμως μακάρι καὶ αὐτὴ νὰ λάβῃ τέτοιον ἄνδρα.
 Μοῦ εἶπε πῶς μ' εὐχαριστεῖ, κι' ἂν ἴσως ἔχω φίλον,
 Ὅπου τὴν ἐρωτεύεται καὶ θέλει τὴν καρδιάν της,
 Νὰ τὸν διδάξω νὰ τῆς 'πῇ ¹¹ ὅσα ἐγὼ τῆς εἶπα.
 Ὡς αὐτὴν τὴν νύξιν της κ' ἐγὼ ἀνοίχθηκα ¹² μαζὶ της.
 Δι' ὅσα ἐκινδύνευσα μ' ἠγάπησεν ἐκεῖνη,
 Καὶ τὴν ἠγάπησα ἐγὼ, διότι μ' ἐλυπήθη.

¹ Rocks and hills, whose heads touch heaven. ὑψηλά for ὑψηλά.

² Horrible savages. τέρατα = monsters. ³ Household cares; τὸ σπιτί, Lat. hospitium, house. ⁴ In haste. ⁵ With greedy ear, athirst.

⁶ Reveal. ⁷ μάτι for ὀμμάτιον, the eye, curtailed at both ends.

⁸ Sighs. ⁹ Supply βαθμόν, in the highest degree. ¹⁰ She pitied

from her heart. ¹¹ For εἶπε. ¹² On this hint, I spake, I opened my mind.

Τὰ μάγια ποὺ τῆς ἔκαμα εἶναι αὐτὰ καὶ μόνα.

Ἴδού, ἡ νέα ἔρχεται καὶ ἄς τὸ μαρτυρήσῃ.

(Εἰσέρχονται ἡ Δυσδαιμόνα, ὁ Ἰάγος, καὶ ὑπηρέται.)

II.

VICTORIEN SARDOU. *Rabagas*. Act ii, Scene II.

TRANSLATED BY JOHN K. KAMBOUROGLOS.

Monaco. The office of the 'Carmagnole,' journal of the opposition at the inn of the Crapaud Volant. Room on the first floor. At the bottom of the stage, in the centre, a glass door, communicating with the billiard-room. On the walls,—notices, caricatures, etc.

ΡΑΜΠΑΓΑΣ Κωμῳδία μεταφρασθεῖσα ὑπὸ Ἰωάννου Κ. Καμπουρόγλου.

ΠΡΑΞΙΣ ΔΕΥΤΕΡΑ. ΣΚΗΝΗ ΕΝΔΕΚΑΤΗ.

[Τὸ γραφεῖον τῆς Καρμανιόλας ἐν τῷ καταστήματι τοῦ Μπάκακα. (Εἶνε αἰθούσα τοῦ πρώτου πατώματος).—Εἰς τὸ βάθος τῆς σκηνῆς, ἐν τῷ μέσῳ, θύρα ὑελοπῇ συγκοινωνοῦσα μὲ τὸ μέρος ὅπου εἶνε τὸ σφαιριστήριον.—Ἐπὶ τῶν τοίχων κολλημένα προγράμματα, γελοιογραφίαι, κ.τ.λ.]

ΡΑΜΠΑΓΑΣ¹, ΕΥΑ².

ΕΥΑ (ἐπὶ τοῦ οὐδοῦ τῆς θύρας)³. Συγχωρήσατε, Κύριε, τὸ θάρρος μου . .

ΡΑΜΠΑΓΑΣ. Τί λέγετε, Κυρία! Ἐγὼ πρέπει νὰ σᾶς ζητήσω συγγνώμην, διὰ τὴν ἀταξίαν . . .

ΕΥΑ. Ἔχετε ἴσως ἐργασίαν . . .

ΡΑΜΠΑΓΑΣ. Ἐτελείωσα κᾶτι ἐνοχλητικὰς ὑποθέσεις⁴. Παρακαλῶ, καθίσατε, Κυρία, σᾶς παρακαλῶ. (Πηγαίνει νὰ τῇ προσφέρῃ τὸ πρὸς δεξιὰ κάθισμα, ἀλλ' εὕρισκει ἐπ' αὐτοῦ τὴν πίπαν⁵ του, τὴν ὁποίαν τεχνηέντως ἀποκρύπτει, θέτων ὑπὸ τὴν τράπεζαν τὸ κάθισμα.) ὦ, μὲ συγχωρεῖτε . . . οἱ ὑπηρέται ἐδῶ δὲν ἐφρόντισαν . . . (ὑποδεικνύει πρὸς τὴν Εὐαν τὸν ἀνακλιντήρα⁶ ἀριστερά).

ΕΥΑ. Μὲ εἶπαν, Κύριε, εἰς τὸ σπῖτι σας, ὅτι ἦτο πιθανὸν νὰ σᾶς εὕρω ἐδῶ.

ΡΑΜΠΑΓΑΣ. Πραγματικῶς, Κυρία . . .

¹ *Rabagas*, Barrister, leader of the republican opposition. ² *Eva*, an American lady, just arrived in Monaco and appointed Mistress of the Robes by the Prince. ³ On the threshold. ⁴ I have just finished some tiresome affairs. ⁵ His pipe. ⁶ Sofa.

ΕΥΑ. Ἀλλὰ δὲν θὰ σὰς ἐνοχλήσω πολὺ¹ . . Ἡ συμβουλὴ τὴν ὁποίαν ἤλθα νὰ ζητήσω ἀπὸ τὰ φῶτά σας, ὡς ξένη. . .

ῬΑΜΠΑΓΑΣ (λαμβάνων κάθισμα ἀριστερόθεν ὅπισθεν τοῦ ἀνακλωτήρος). Ὁ! Κυρία, εἰσθε . . .

ΕΥΑ. Ἀμερικανίς!

ῬΑΜΠΑΓΑΣ (προσκλίνων). Ὁ τίτλος σας αὐτός, Κυρία μου, καὶ μόνος μοὶ ἐπιβάλλει πᾶσαν συμπάθειαν . . . (Κάθηται). Λοιπὸν μ' ἐζητήσατε ὡς . . .

ΕΥΑ. Ὡς δικηγόρον² . . Καί, ἐννοεῖται, τὸν μᾶλλον διακεκριμένον³.

ῬΑΜΠΑΓΑΣ. Δηλαδή, Κυρία μου, τὸ πολὺ πολὺ, τὸν μᾶλλον ἀκέραιον⁴.

ΕΥΑ. Δι' ὀλίγων⁵, Κύριε, ἰδοὺ περὶ τίνος πρόκειται . . Ἦλθα ἐκ Νεαπόλεως· ἀλλ' ἐπειδὴ ἐβιαζόμην πολὺ⁶ καὶ δὲν ἤθελα νὰ ἔχω φροντίδας διὰ τὰ πράγματά μου, τὰ ἐξαπέστειλα προηγουμένως⁷ μὲ μίαν ὑπηρέτριάν μου . . Ἀλλὰ τί μανθάνω χθές; Ὅτι μοῦ τὰ ἐκράτησαν εἰς τὸ τελωνεῖον⁸ τῆς Γενούης, λόγῳ ὅτι τὰ φορέματά μου ἔχουν πολλὰς δαντέλλαις⁹, καὶ ὅτι εἶνε λαθρεμπόριον¹⁰. . .

ῬΑΜΠΑΓΑΣ (ὀλίγον ἀπεγοητευμένος)¹¹. Ὁ! διὰ δαντέλλαις; . .

ΕΥΑ. Φαντασθῆτε, Κύριέ μου, πῶς μ' ἐφάνη! Δὲν ἐκοιμήθην¹² ὅλην τὴν νύκτα.—Δὲν ἔχω ἐδῶ μαζύ μου παρὰ τὸ φόρεμα τοῦ ταξειδιοῦ, ὅπου¹³ φορῶ καὶ ἐν ἄλλο τοῦ χοροῦ! Μόνον δύο φορέματα ἀπὸ εἰκοσιδύο, ὅπου ἔχω! Τί νὰ γίνω τώρα μὲ δύο φορέματα καὶ τριακόσια μῦλλια μακρὰν ἀπὸ τὴν ῥάπτριάμ¹⁴ μου;

ῬΑΜΠΑΓΑΣ. Βεβαίως, Κυρία μου, βεβαίως . . (κατ' ἰδίαν) Εἶν ἀπ' ἐκεῖναις¹⁵!

ΕΥΑ. Φαντασθῆτε τὴν θέσιν μου¹⁶!

ῬΑΜΠΑΓΑΣ. Ὁ, τὴν φαντάζομαι, Κυρία μου, τὴν φαντάζομαι!

¹ But I will not trouble you much. ² As barrister. ³ And it is understood the most distinguished. ⁴ The most honest. ⁵ In a few words.

⁶ But as I was in a great hurry. ⁷ I sent them on. ⁸ Custom-house. ⁹ Lace. ¹⁰ Smuggling. ¹¹ Somewhat disenchanted. ¹² I did not sleep. ¹³ ὅπου for the relative pronoun.

¹⁴ Dressmaker. ¹⁵ She is one of them, i.e. one of the aristocrats.

¹⁶ Imagine my situation. Put yourself in my place.

ΕΥΑ. Δὲν εἶνε τρομερόν¹;

‘ΡΑΜΠΑΓΑΣ. Τρομερόν, τρομερώτατον! Νὰ σὰς εἰπῶ τὴν ἀλήθειαν ὁμως; εἰς τὴν ἀρχὴν ἐνόμισα καμμίαν ὑπόθεσιν . . . καὶ πως ζωηροτέραν . . . κὰν ἐν οἰκογενειακὸν δράμα², ἀφ’ ἐνὸς σύζυγον ἴσως . . . ἀφ’ ἐτέρου . . .

ΕΥΑ. Ὁχι, εἶμαι χήρα³!

‘ΡΑΜΠΑΓΑΣ. Λοιπόν, ἀφ’ ἐτέρου μόνον . . . Ἄς εἶνε, δὲν πρόκειται περὶ τοιούτων. Ἄς ἐπανέλθωμεν εἰς τὰ χαμηλά⁴. — Πρόκειται, λέγετε, περὶ ἐνὸς ἢ δύο κιβωτίων.

ΕΥΑ. Καλὲ τί⁵, Κύριε; περὶ ὅκτῶ κιβωτίων!

‘ΡΑΜΠΑΓΑΣ. Ὁκτώ, ἔστω! Λοιπόν, Κυρία, (ἐγείρεται) ἐπιτρέψατέ μοι νὰ σὰς δώσω τὴν διεύθυνσιν ἐνὸς συναδελφου μου, ὁ ὁποῖος εἶνε μοναδικὸς διὰ τοιαύτας ὑποθέσεις⁶.

ΕΥΑ. Πῶς, Κύριε, μ’ ἀρνεῖσθε τὴν ὑποστήριξίν σας⁷;

‘ΡΑΜΠΑΓΑΣ. Λυπούμαι πολὺ, Κυρία, ἀλλὰ δὲν δικομαχῶ δι’ ἐμπορεύματα⁸.

ΕΥΑ. Ἀλλά, Κύριε, τὰ φορέματά μου δὲν εἶνε ἐμπορεύματα.

‘ΡΑΜΠΑΓΑΣ (ἐγείρομενος). Εἶνε καλλιτεχνήματα, δὲν ἀμφιβάλλω⁹! Ἀλλὰ ὁ κάθεὶς μὲ τὴν ἐιδιότητά του¹⁰. ἡ ἰδική μου εἶνε τὰ πολιτικά! (Γράφει διεύθυνσιν τινα, ὄρθιος ἐπὶ τῆς τραπέζης δεξιᾷ).

ΕΥΑ. Ἀ! ὑπερασπίζεσθε ὑποθέσεις τῆς πολιτικῆς;

‘ΡΑΜΠΑΓΑΣ (ἐξακολουθῶν). Καὶ μετ’ ἐπιτυχίας, Κυρία μου, τολμῶ νὰ εἶπω.

ΕΥΑ. Ἰσuia, Ἰσuia λοιπόν¹¹. ἡ ἰδική μου ἀνάγεται εἰς τὰ τῆς πολιτικῆς¹² πρόκειται περὶ τῶν τελωνείων.

‘ΡΑΜΠΑΓΑΣ (σταματῶν, διότι τῷ ἤρρεσεν ἡ ἰδέα αὐτῇ¹³. Προσερχόμενος). Ἀληθῶς . . . ἴσως . . . ὑπὸ τινος ἐπόψεως . . . Ἀλλ’ εἰς τὸ εἶδος τῆς, δὲν εἶνε ὠραία ἡ ὑπόθεσίς σας. Φορέματα! Τί εἰμπορῶ

¹ Is it not terrible? ² Some domestic drama. ³ I am a widow.

⁴ To return to our business.

⁵ What are you talking about?

⁶ Let me give you the address of a colleague, who is the only man for such cases.

⁷ Do you refuse me your support?

⁸ I do not plead for goods.

⁹ They are works of art, I do not doubt. ¹⁰ But everyone has his speciality.

¹¹ Just the thing then.

¹² Stopping, because

the idea has pleased him.

νὰ ἐξαγάγω ἐξ αὐτῶν ;—¹ Ἄν εἶχατε βαλμένα μαζί τίποτε φυλλάδια, κάμμιαν σάτυραν, τινὰς ἀριθμούς ἐφημερίδος ἐμποδισμένης ¹ !

ΕΥΑ. Ἐφημερίδος ; Ἐχω βέβαια ! Ὅλα μου τὰ ὑποδήματα εἶνε περιτυλιγμένα μ' ἐφημερίδας ².

ῬΑΜΠΑΓΑΣ. Ἰταλικάς ;

ΕΥΑ. Μὲ τὸν Pasquino, μὲ τὴν Pulcinella !

ῬΑΜΠΑΓΑΣ (ζωηρῶς). Καλά, καλά ! ζωηραὶ ἐφημερίδες αὐταί !

ΕΥΑ. Μὲ γελοιογραφίας ³ !

ῬΑΜΠΑΓΑΣ (ἐπίσης). Κατὰ τῆς κυβερνήσεως ⁴ ;

ΕΥΑ. ὦ ! νοστιμωτάτας ⁵ !

ῬΑΜΠΑΓΑΣ (ἐνθους). Ἄ μὰ λοιπὸν τὸ ἤψαμε !

ΕΥΑ. Πιστεύετε ;

ῬΑΜΠΑΓΑΣ. Μάλιστα, . . . τώρα . . . ἐμβαίνομεν εἰς τὴν πολιτικήν . . . Ἀγαθὴ τύχη ! Αἱ δαντέλλαι σας, αὐτὸ εἶνε πρόφασις . . . Θὰ εἰποῦμεν : . . . κατέσχον εἰς τὰ κιβώτιά σας καὶ καταδιώκουν τὴν ἐλευθερίαν τοῦ τύπου ⁶ ! Σεῖς εἰσθε Ἀμερικανίς ! Περίφημα ! Ἀναγινώσκω ἐπ' ἀκροατηρίου τὰς ἐφημερίδας ⁷ ! Γίνεται σκάνδαλον ! . . . γίνεται κρότος ! . . . Καταδικάζεσθε ⁸ !

ΕΥΑ. Αἶ ;

ῬΑΜΠΑΓΑΣ. Ἐγὼ ὁμως ἐπιτυχῶ ⁹ !

ΕΥΑ. Καταδικάζομαι ;

ῬΑΜΠΑΓΑΣ. Ἄ μπᾶ ! Εἰς μικρὸν πρόστιμον ¹⁰ ! Σᾶς μένουν τὰ φορέματά σας ! Ἀφήστε νὰ ἰδῆτε ! . . . Ἐχετε ὅλα τὰ χαρτιά ; τὰς σημειώσεις, τὰς ἀποδείξεις τῆς παραλαβῆς ¹¹ ;

ΕΥΑ. Ὅλα !

ῬΑΜΠΑΓΑΣ (προσφέρον αὐτῇ κάθισμα δεξιόθεν καὶ ἐξάγων τὸ σημειωματάριόν ¹² του). Πολὺ καλά. Ἐρχομαι ἐγὼ εἰς τὸ σπίτι σας

¹ Some copies of an interdicted newspaper.
wrapped up in newspapers.

² With caricatures.

³ Oh, most excellent ones.

⁴ Against the government ?
⁵ They have seized them in your trunks and destroy (hunt down) the liberty of the press.

⁶ I read the papers in court.

⁷ You are condemned.

⁸ But I have a success.

⁹ To a small fine.

¹⁰ Notebook.

¹¹ The descriptions and receipts.

καὶ τὰ λαμβάνω ! (Ὁρβιος διατιθέμενος νὰ γράψῃ). Ποῦ κάθεσθε¹, παρακαλῶ . . .

ΕΥΑ (καθημένη ἀταράχως ἀπὸ τῆς θέσεώς της). Εἰς τὸ παλάτι !

ῬΑΜΠΑΓΑΣ. Αἶ ;

ΕΥΑ (ὡς ἀνωτέρω). Εἰς τὴν δεξιὰν πτέρυγα, διὰ τῆς μεγάλης κλίμακος . . δεύτερον πάτωμα² !

ῬΑΜΠΑΓΑΣ. Ποῦ ; μέ . .

ΕΥΑ. Μὲ τὸν πρίγκιπα ! Ναί, ἀπὸ χθὲς εἶμαι Μεγάλῃ Κυρία καὶ παιδαγωγὸς τῆς πριγκιπέσσης !

ῬΑΜΠΑΓΑΣ. Καὶ ἔρχεσθε εἰς ἐμὲ νά . . ᾿Α ! μά ! (κατ' ἰδίαν). Μὰ εἶνε, εἶνε . . ἀπ' ἐκείναις !

ΕΥΑ. Πῶς εἶπατε, Κύριε ;

ῬΑΜΠΑΓΑΣ (γελῶν). Δηλαδή, Κυρία μου, μὲ συγχωρεῖτε . . ἀλλὰ εἶνε πολὺ νόστιμον ! . . Εἰσθε ὅμως ξένη ! . . ᾿Αγνοεῖτε ἴσως . . φυσικά ! . .

ΕΥΑ. Δὲν καταλαμβάνω . . .

ῬΑΜΠΑΓΑΣ. Νὰ σᾶς εἰπῶ μὲ δύο λέξεις, Κυρία μου ! Ἐνῶ εἰσθε ἐκ τῆς αὐλῆς, ἤλθατε νὰ ζητήσετε συμβουλὴν ἀπὸ τὸν ἀρχηγὸν τῆς ἀντιπολιτεύσεως³ !

ΕΥΑ (ἀθῶως). ᾿Α ! ὑπάρχει ἀντιπολίτευσις καὶ εἰς τὸ Μοναχόν ;

ῬΑΜΠΑΓΑΣ. Ὅπως καὶ παντοῦ, Κυρία μου. Εἶνε ἀνάγκη ! . .

⁴ Ἄν ἔλειπε⁴ ! . .

ΕΥΑ. Καὶ σκοπὸς τῆς ἀντιπολιτεύσεως αὐτῆς εἶνε . .

ῬΑΜΠΑΓΑΣ. Νὰ προσβάλλωνται ὅλαι αἱ πράξεις τῆς κυβερνήσεως⁵, ὅπως καὶ παντοῦ.

ΕΥΑ. Ἐκ πεποιθήσεως⁶ ;

ῬΑΜΠΑΓΑΣ. Κἀποτε . . βέβαια !

ΕΥΑ. ᾿Α ! τώρα καταλαμβάνω . . Ἐννοεῖται, δὲν εἰμπορεῖτε . . .

ῬΑΜΠΑΓΑΣ . . Νὰ σᾶς ὑπηρεσπισθῶ ; Ἀδύνατον ! ᾿Αν ἤμην ἀντιδικός⁷ σας, ᾶ ! τότε ἐναντίον σας . . .

ΕΥΑ. Ἐναντίον μου ;

¹ Where do you live ? ² In the right wing, up the grand staircase, second floor. ³ You have come to ask advice from the leader of the opposition.

⁴ If it was wanting ! Without it ! ⁵ That all the actions of the government may be attacked. ⁶ From conviction.

⁷ Opponent.

‘ΡΑΜΠΑΓΑΣ. Ἐννοεῖται . . . Εἴθε ἐκ τοῦ ἐχθρικοῦ στρατοπέδου, σὰς κυπῶ !

ΕΥΑ. Ἐπάνω εἰς τὴν ὑπόθεσίν μου ;

‘ΡΑΜΠΑΓΑΣ. Εἰς αὐτὴν τὴν ἰδίαν ! ἂν μὲ ἀνατεθῇ¹ !

ΕΥΑ. Ἀλλὰ ἔχω τὸ δίκαιον, τὸ εἶπατε.

‘ΡΑΜΠΑΓΑΣ (μειδιῶν ἐπὶ τῇ ἀπλότητί της). Ἐν πρώτοις, Κυρία μου, κατ’ ἀρχὴν ποτὲ κάνεις δὲν ἔχει πολὺ πολὺ δίκαιον ! καὶ δεύτερον, τί σημαίνει τάχα ! ἂν ἐγὼ δυνηθῶ ν’ ἀποδείξω πῶς ἔχετε ἄδικον ;

ΕΥΑ. Ἀλλὰ πρὸ μικροῦ μ’ ἀπεδείξατε . . .

‘ΡΑΜΠΑΓΑΣ (μειδιῶν). Πρὸ μικροῦ ! διαφέρει τὸ πρᾶγμα ! Τώρα ὁμως εἰμπαρῶ νὰ σὰς ἀποδείξω μὲ τὴν αὐτὴν εὐκολίαν τὸ ἐναντίον !

ΕΥΑ (διακόπτουσα αὐτόν²). Ἀλλ’ αἱ ἐφημερίδες ἐκείναι αἱ ζῶνται ;

‘ΡΑΜΠΑΓΑΣ (ὁμοίως). Τί καλλίτερον ἐπιχείρημα³ ;—Ἐλθετε, φιλόσοφοι, συγγραφεῖς, λογογράφοι, οἵτινες νύκτας ὀλοκλήρους ἡγρυπνήσατε θραύοντες τὸ στῆθος σας ἐπὶ τοῦ γραφείου⁴ ! Ἐλθετε νὰ ἴδῃτε εἰς τί μεταχειρίζεται αὐτὴ ἡ Αὐλὴ⁵ τὰ συγγράμματά σας ! . . . Περιτυλίσσει μὲ αὐτὰ τὰ ὑποδήματα γυναικός . . καὶ ποίας γυναικός⁶ !

ΕΥΑ (ζωηρῶς). Αἶ ! ;

‘ΡΑΜΠΑΓΑΣ (ἡσύχως). Μὲ συγχωρεῖτε . . . ἡ φορὰ τοῦ λόγου ! Ἐνόμισα πῶς ἦλθε ἡ στιγμή ἐκείνη . . Τοιαῦτα λοιπὸν καὶ ἄλλα ὅσα θέλετε εἰμπαρῶ νὰ λέγω !

ΕΥΑ. Ὁραῖα ! Ἀλλάζετε βλέπω πολὺ εὐκολα τὰς πεποιθήσεις σας⁷.

‘ΡΑΜΠΑΓΑΣ. Ἀλλάζω ; Καθόλου ! . . . Δὲν ἔχω !

ΕΥΑ. Ἀ !

‘ΡΑΜΠΑΓΑΣ. Εἰς τοὺς δικηγόρους εἶνε περιτταί ! Βλάπτουν μάλιστα⁸ ! Ἄλλως τε καὶ δὲν εἴμεθα ὑποχρεωμένοι νὰ πιστεύωμεν ὃ,

¹ If it is offered me. ² Interrupting him. ³ What better argument ? ⁴ Who have sat up entire nights, crushing your chests on the desk. ⁵ This Court. ⁶ It wraps up the boots of a woman with them (your writings) . . . and of what a woman ! ⁷ I see that you change your convictions very easily. ⁸ To lawyers they are superfluous. They are even injurious.

τι λέγομεν, ἀλλὰ νὰ τὸ καθιστῶμεν πιστευτὸν! Καὶ διαφέρει πολὺ! Ὁ κατηγορούμενος, παραδείγματος χάριν, εἶνε ἔνοχος· δὲν τὸ γνωρίζω τάχα¹; Καὶ περισσύτερον ἀπὸ κάθε ἄλλον, ἀφοῦ εἰμαι δικηγόρος του! Ἀλλὰ ὅσφ περισσότερον εἶνε ἔνοχος, τόσφ περισσοτέραν ἀξίαν ἔχω * ἂν ἀποδείξω τὸ ἐναντίον . . . * Ἄν ἐπρόκειτο μόνον ν' ἀποδεικνύωμεν τὰ πασιφανῆ, νὰ ὑποστηρίζωμεν τὰ γνωστά, νὰ λέγωμεν τὰ πασίγνωστα, τότε τί θὰ ἐχρειάζοντο οἱ δικηγόροι;

ΕΥΑ. Τώρα βλέπω, Κύριε, ὅτι εἶχαν δίκαιον ὅσοι σὰς ἐξεθείασαν εἰς ἐμέ. . . Εἰσθε ἀνώτερος καὶ τῆς ἰδέας τὴν ὁποίαν εἶχα διὰ σᾶς!

ῬΑΜΠΑΓΑΣ (προσκλίνων). ὦ, Κυρία μου!

ΕΥΑ. Τώρα ἐννοῶ καὶ τὸν τρόπον² τῆς Αὐτοῦ Ὑψηλότητος. . .

ῬΑΜΠΑΓΑΣ (ζωηρῶς). Τῆς Αὐτοῦ Ὑψηλότητος;

ΕΥΑ. . . . ὅτε σήμερον τὸ πρωὶ ἀνέκραξε, προκειμένου διὰ τὸν τελευταῖόν σας λόγον³. . . “Τὶ νοῦς! τὶ ἱκανότης!”

ῬΑΜΠΑΓΑΣ (μαγευθεὶς). ὦ! Ὁ πρίγκηψ εἶπε; . .

ΕΥΑ. “ὦ. . .” προσέθεσε. . . “ἂν ἐτόλμων!”

ῬΑΜΠΑΓΑΣ (ζωηρῶς). ὦς τολμήσῃ!

ΕΥΑ (ἐγειρομένη). Ἀλλὰ δὲν ἐτελείωσε τὴν φράσιν του.

ῬΑΜΠΑΓΑΣ (ἀπελπισθεὶς). Κρίμα, κρίμα⁴!

ΕΥΑ. Κυρίε μου, σὰς ἀφίνω⁵ καὶ λυποῦμαι διὰ δύο λόγους. . .

ῬΑΜΠΑΓΑΣ (ὡς ἀνωτέρω). Κυρία μου. . .

ΕΥΑ. Διότι δὲν θὰ σὰς ἔχω δικηγόρον μου, καὶ διότι δι' αὐτὸ δὲν θὰ ἔχω τὴν εὐχαρίστησιν νὰ μ' ἐπισκεφθῇτε⁶.

ῬΑΜΠΑΓΑΣ. Εἰς τὸ παλάτι;

ΕΥΑ. Δὲν θὰ τεθῇτε ὑπὸ κράτησιν ἂν ἔλθετε. . . ἔννοιά σας! Τὸ πολὺ πολὺ νὰ σὰς κρατήσωμεν! . .

ῬΑΜΠΑΓΑΣ (βλέπων περὶ ἑαυτὸν καὶ χαμηλόνων τὸν ἦχον τῆς φωνῆς του)⁶. Τὶ νὰ γίνῃ! ὦς δὲν ἦτο τὸ κόμμα⁷!

ΕΥΑ (μορφάζουσα μὲ μειδίαμα)⁸. Οὐφ!

¹ Do you suppose that I do not know it? Τάχα strengthens the expression. ² The manner. ³ On the subject of your last speech.

⁴ (Disappointed.) What a pity! ⁵ That I shall not have the pleasure of a visit from you. ⁶ Looking round him and lowering his voice. ⁷ If it was not for the party. ⁸ Pouting and smiling.

‘ΡΑΜΠΑΓΑΣ (παρατηρῶν ἀπαξ πέριξ του). Ἐπιτρέπετε . . .
μέχρι τῆς ἀμάξης σας¹ . . . ;

ΕΥΑ (μειδιῶσα). Καὶ τὸ κόμμα ;

‘ΡΑΜΠΑΓΑΣ (ἀποφασιστικῶς, προσφέρον τὸν βραχίονά του καὶ μιμούμενος τὸν ἀνωτέρω μορφασμόν της²). Οὐφ !

ΕΥΑ. Ὅχι . . . ὅχι . . . ὅχι . . . Δὲν θέλω νὰ σὰς ἐκθέσω³ !
Χαίρετε, Κύριε.

‘ΡΑΜΠΑΓΑΣ (ἔχων ἀκόμη τὸν βραχίονα μετέωρον⁴ ὡς ἐὰν τὸν προσέφερε). Χαίρετε ! (Κάπως τεταραγμένος⁵.) Τί λέγω ! Ἐπιτρέψατέ μοι, Κυρία, ν’ ἀπαντήσω : *Au revoir* !

ΕΥΑ (ποιηρῶς ἐπὶ τοῦ οὐδοῦ). Αἶ . . . καὶ πάλιν . . . Τίς οἶδε ! (Χαιρετίζει καὶ ἐξέρχεται).

‘ΡΑΜΠΑΓΑΣ (λίαν ἀπηλπισμένος, ἀκολουθῶν αὐτὴν διὰ τοῦ βλέμματος). Τίς οἶδε ! . . Καὶ ἰδοὺ τὸ πᾶν ! . . Τί νὰ σημαίνει τοῦτο ; Μήπως καὶ με περιπαίζει⁶ ;

ΤΟ ΦΙΛΗΜΑ.

Ὑπὸ Γεωργίου Χ. Ζαλακώστα.

Zalacosta is principally known through his translations from the Italian, and his songs for the people. The specimen given is sung everywhere in Greece.

Μιὰ βοσκοπούλα⁷ ἀγάπησα, μιὰ ζηλεμμένη⁸ κόρη

Καὶ τὴν ἀγάπησα πολύ,—

Ἦμουν ἀλάλητο πουλί⁹,

Δέκα χρονῶν ἀγόρι¹⁰.—

¹ Allow me . . . as far as your carriage.
previous gesture (expression).

² And imitating her
³ I do not wish to expose (compromise) you.

⁴ Holding his arm up. ⁵ Somewhat agitated.
⁶ Can it be that she is laughing at me? ⁷ The Accusative; the final ν is dropped in the vulgar dialect. ⁸ Cherished, sought after. ⁹ I was a silent child (bird). ¹⁰ A boy.

Μιά μέρα¹ ποῦ καθόμασθε στὰ χόρτα τ' ἀνθισμένα²
 Μάρω³, ἓνα λόγο θὰ σοῦ πῶ⁴,
 Μάρω, τῆς εἶπα, σέ ἀγαπῶ,
 Τρελλαίνομαι γιὰ σένα⁵.

Ἀπὸ τῇ μέσῃ μὲ ἄρπαξε, μὲ φίλησε⁶ στὸ στόμα
 Καὶ μοῦπε γιὰ ἀναστεναγμούς,
 Γιὰ τῆς ἀγάπης τοὺς καῦμους
 Εἶσαι μικρὸς ἀκόμα.

Μεγάλωσα καὶ τὴν ζητῶ . . . ἄλλον ζητᾷ ἡ καρδιά της
 Καὶ μὲ ξεχάνει τ' ὀρφανό⁷ . . .
 Ἐγὼ ὅμως δὲν τὸ λησμονῶ⁸
 Ποτὲ τὸ φίλημά της.

COMMON DIALECT.

ATHANASIOS CHRISTOPOULOS (1772-1847).

Christopoulos has been called the 'Modern Anacreon'. His songs are principally devoted to the praise of love and wine; many of them are of great originality and beauty.

Εἰς βουνὸν⁹ ἐγὼ κί' ὁ Ἔρως
 Κ' ἡ ἀγάπη μου μαζή¹⁰,
 Κί' ὁ θεὸς Καιρὸς ὁ γέρος¹¹
 Ἀνεβαίναμε πεζοί.
 Ἡ ἀγάπη μ' ἀποστοῦσε¹²
 Εἰς τὸν δρόμον τὸν σκληρόν,
 Καὶ ὁ Ἔρωτας περνοῦσε
 Βιαστικά¹³ μὲ τὸν Καιρόν.

¹ One day. The Accusative. ² While we were sitting in the flowery grass. ³ Mary. ⁴ Πῶ for εἶπα. ⁵ Διὰ σέ. ⁶ Kissed. ⁷ She forgets me, the orphan. ⁸ I do not forget. ⁹ Mountain. ¹⁰ Together. ¹¹ For γέρον. ¹² Irregular Imperfect of ἀποσταίνω, to be weary, tired. ¹³ Hurried on.

Στάσου¹, λέγω, Ἐρωτά μου,
 Καὶ μὴ τρέχει² ὀμπροσθά.
 Ἡ καλὴ συντροφισσά³ μου
 Ἡ ἀγάπη μ' δὲν βαστᾷ⁴.
 Τότε βλέπω καὶ τανύζουν⁵,
 Καὶ οἱ δύο τους τὰ φτερά,
 Καὶ τ' ἀπλώνουν, καὶ ἀρχίζουν,
 Καὶ πετοῦν, πετοῦν γερά⁶.
 Φίλε, λέγω, ποῦ πετᾶτε;
 Τόση βία διὰ τί⁷;
 Ἡ ἀγάπη μας, κυττᾶτε⁸,
 Ὡραν ὦρ' ἀδυνατεῖ⁹.
 Τοτ' ὁ Ἐρωτας γυρίζει,
 Καὶ μὲ λέγει, τὸ παρόν¹⁰.
 Πῶς ἀρχῆθεν¹⁰ συννειθίζει
 Νὰ πετᾷ μὲ τὸν καιρόν.

Εἰς τὸ ρεύμα.

The following beautiful song, although German rather than Greek in character, is popular not only in Greece, but in all the countries through which the Greeks are scattered. It is anonymous.

Εἰς τὸ ρεύμα τῆς ζωῆς μου
 Διὰ τί νὰ σ' ἀπαντήσω;
 Δι' ἐμὲ ἀφ' οὗ δὲν ἦσο
 Διατί νὰ σὲ ἰδῶ; . . .
 Καὶ μὲ ἔκαμες ἀπαύστως
 Στεναγμούς νὰ ὑποφέρω,
 Καὶ γελᾷς διότι κλαίω,
 Διὰ σὲ καὶ θρηνηδῶ.

¹ Stay.

² My companion.

³ Hold out.

⁴ Stretch.

⁵ Γερά, same meaning as δυνατά, strongly.

⁶ Why such haste?

⁷ Observe, mark.

⁸ Becomes weaker and weaker.

⁹ This,

the following.

¹⁰ From the beginning.

Στέρξε, κάμε ἢ νὰ ζήσω
 Ἄ ἢ νὰ παύσῃ ἡ πνοή μου·
 Ἰσως, ἴσως, στήν θανήν μου
 Πλέον μεταμεληθῆς.
 * * * *

Δὲν ζητῶ, οἱ στεναγμοί μου
 Τὴν καρδίαν σου ν' ἐλκύσουν·
 Θέλω μόνον, ὅταν σβύσουν
 Τῆς ζωῆς μου αἱ στιγμαί,
 Ἐνα στεναγμὸν θρηνηῶδη.
 Ὡς χαιρετισμὸν ν' ἀφήσῃς,
 Κ' εἰς¹ τὸν τάφον μου νὰ χύσῃς
 Ἐν σου δάκρυ δι' ἐμέ.

¹ For Καὶ εἰς.



PART V.

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NOTE.—With a few exceptions, the English words in each subject are arranged alphabetically, in order to facilitate reference.

VOCABULARY.

The Days of the Week, Αἱ ἡμέραι τῆς ἐβδομάδος.

Sunday, ἡ Κυριακή.

Monday, ἡ Δευτέρα.

Tuesday, ἡ Τρίτη.

Wednesday, ἡ Τετάρτη.

Thursday, ἡ Πέμπτη.

Friday, ἡ Παρασκευή.

Saturday, τὸ Σάββατον.

The Months, Οἱ μῆνες.

January, ὁ Ἰανουάριος.

February, ὁ Φεβρουάριος.

March, ὁ Μάρτιος.

April, ὁ Ἀπρίλιος.

May, ὁ Μάιος.

June, ὁ Ἰούνιος.

July, ὁ Ἰούλιος.

August, ὁ Αὐγουστος.

September, ὁ Σεπτέμβριος.

October, ὁ Ὀκτώβριος.

November, ὁ Νοέμβριος.

December, ὁ Δεκέμβριος.

The Seasons, Αἱ ὥραι τοῦ ἔτους.

Spring, ἡ Ἀνοιξίς (τὸ Ἔαρ).

Summer, τὸ Καλοκαίρι, Θέρος.

Autumn, τὸ Φθινόπωρον.

Winter, ὁ Χεῖμών.

Holidays, Αἱ ἐορταί.

New Year's day, ἡ πρώτη τοῦ
ἔτους, ἡ πρωτοχρονιά τὸ νέον
ἔτος.

Twelfth Night, τὰ Θεοφάνεια.

Carnival, αἱ ἀπόκρεω (ἀπὸ κρέας).

Lent, ἡ νηστεία, ἡ σαρακοστή.

Good Friday, ἡ Μεγάλη Παρα-
σκευή.

Easter, τὸ Πάσχα, ἡ Λαμπρά.

Whitsuntide, ἡ Πεντηκοστή.

Midsummer's Day, τὸ θερινὸν

ἡλιοτρόπιον, οἱ ἡ ἐορτὴ τοῦ
Ἁγίου Ἰωάννου.

Michaelmas Day, ἡ ἐορτὴ τῶν
Ταξιαρχῶν.

Christmas Eve, ἡ παραμονὴ
τῶν Χριστουγέννων.

Christmas, τὰ Χριστούγεννα.

St. John's Day, ἡ ἐορτὴ τοῦ
Ἁγ. Ἰωάννου τοῦ Βαπτιστοῦ.

Birthday, τὰ γενέθλια.

Anniversary, ἡ ἐπέτειος ἐορτή.

Time, 'Ο Χρόνος.

A year, τὸ ἔτος.

A century, ἡ ἑκατονταετηρίς,
ὁ αἰών.

This year, ἐφέτος.

Last year, πέρυσι, τὸ παρελθὸν
ἔτος.Next year, τὸ ἐρχόμενον ἔτος,
τοῦ χρόνου.

A month, ὁ μήν.

A fortnight, τὸ δεκαπενθήμερον.

In a fortnight, μετὰ δεκαπέντε
ἡμέρας.A fortnight ago, πρὸ δεκαπέντε
ἡμερῶν.

A week, ἡ ἐβδομάς (ἐβδομάδα).

Last week, τὴν παρελθούσαν
ἐβδομάδα.Next week, τὴν προσεχῇ ἐβδο-
μάδα.

Yesterday, χθές.

The day before yesterday,
προχθές.To-day, this day week, σήμε-
ρον, σήμερον ὁκτώ.

To-morrow, αὔριον.

The day after to-morrow,
μεθαύριον.

Morning, ἡ πρωΐα.

Afternoon, τὸ ἀπομεσήμερο, τὸ
ἀπόγευμα (μετὰ μεσημβρίαν).

Evening, ἡ ἑσπέρα.

Day, ἡ ἡμέρα.

Night, ἡ νύξ.

Sunrise, ἡ ἀνατολὴ τοῦ ἡλίου.

Sunset, ἡ δύσις τοῦ ἡλίου.

Midday, Noon, τὸ μεσημέρι, ἡ
μεσημβρία.

Midnight, τὰ μεσάνυκτα.

The hour, ἡ ὥρα.

Half an hour, ἡμίσεια ὥρα.

A quarter of an hour, ἐν
τέταρτον (τῆς ὥρας).

A minute, ἐν λεπτόν.

A second, ἐν δευτερόλεπτον.

The Weather, 'Ο Καιρός.

Weather, ὁ καιρός.

Cold, ἡ ψύχρα, τὸ κρύο, τὸ ψύ-
χος.

Heat, ἡ ζέστη, ὁ καύσων.

Frost, ἡ παγωνιά, ὁ παγετός.

Damp, ἡ ὑγρασία.

Rain, rainbow, ἡ βροχή, τὸ
οὐράνιον τόξον (ἡ Ἴρις).

Snow, τὸ χιόνι, ἡ χιών.

Dust, ἡ σκόνη, ὁ κοινορτός.

Fog, ἡ ὁμίχλη, ἡ καταχνιά.

Ice, ὁ πάγος.

Storm, ἡ τρικυμία¹.

Hail, ἡ χάλαζα.

Thunder, ἡ βροντή.

Lightning, ἡ ἀστραπή.

Wind, ὁ ἄνεμος.

East wind, ὁ ἀνατολικὸς ἄνε-
μος.

South wind, ὁ νότιος ἄνεμος.

West wind, ὁ δυτικὸς ἄνεμος.

North wind, ὁ βόρειος ἄνεμος.

Sun, sunshine, ὁ ἥλιος, ἡ λάμψις
τοῦ ἡλίου.¹ An interesting word. Originally 'the third wave,' supposed to be the biggest (cf. Latin, *fluctus decumanus*). Used metaphorically, *τρικυμία κακῶν*, Aesch.

Moon, moonlight, ἡ σελήνη, τὸ
φεγγάρι, τὸ φῶς τῆς σελήνης.
Full moon, ἡ πανσέληνος.
New moon, ἡ νέα σελήνη.
Star, τὸ ἀστρον, ὁ ἀστήρ.

Sky (clear), ὁ οὐρανὸς (καθαρός).
Cloud (cloudy, cloudless). τὸ
νέφος (συννεφώδης, ἀνέφελος).
Sea (rough, smooth), ἡ θάλασσα
(τρικυμώδης, γαληνιαία).

*Phrases to facilitate reading Greek Newspapers, Φράσεις
πρὸς εὐκόλυνσιν τῆς ἀναγνώσεως τῶν Ἑλληνικῶν Ἐφημερίδων.*

Advance, to, προχωρῶ.
Advertisement, ἡ ἀγγελία.
Agency (Havas, Reuter), τὸ
Πρακτορεῖον (Χαβᾶς, Ρέουτερ).
Ambassador has been ap-
pointed, ὁ πρέσβυς διορίσθη.
Archbishop has resigned, ὁ
ἀρχιεπίσκοπος παρητήθη.
Army (of occupation), ὁ στρα-
τὸς (τῆς κατοχῆς).
Arrange, to, διευθετῶ.
Article, leading, τὸ κύριον ἄρ-
θρον.
Attaché, ὁ ἀκόλουθος.
Bill was voted, τὸ νομοσχέδιον
ἐψηφίσθη.
Bishop was insulted, ὁ ἐπί-
σκοπος ὑβρίσθη.
Boundary, τὸ σύνορον.
Budget, ὁ προϋπολογισμός.
Chamber of Deputies, ἡ Βουλὴ.
Circular note, ἡ ἐγκύκλιος δια-
κοίνωσις.
Commission, the commis-
sioner, ἡ ἐπιτροπὴ, ὁ ἐπί-
τροπος.
Concession, ἡ παραχώρησις.
Conference, ἡ συνδιάσκεψις.
Conservative party, τὸ συντη-
ρητικὸν κόμμα.
Constitution, τὸ σύνταγμα.

Consul, ὁ πρόξενος.
Correspondent, ὁ ἀναποκριτής.
Debate was adjourned, ἡ συζή-
τησις ἀνεβλήθη.
Embassy, ἡ πρεσβεία.
Empire, ἡ αὐτοκρατορία.
Evacuation, ἡ ἐκκένωσις.
Excitement, ὁ ἐρεθισμός.
Frontier, τὸ σύνορον.
Government, ἡ κυβέρνησις, τὸ
ὑπουργεῖον.
House of deputies was dis-
solved, ἡ βουλὴ διελύθη.
Interview, ἡ συνέντευξις.
Judge, ὁ δικαστής.
King, constitutional, ὁ βασι-
λεὺς, ὁ συνταγματικός.
Leader of the Opposition, ὁ
ἀρχηγὸς τῆς ἀντιπολιτεύσεως.
Liberal party, τὸ φιλελεύθερον
κόμμα.
Majority, ἡ πλειονοψηφία.
Mayor, ὁ δήμαρχος.
Meeting, τὸ συλλαλητήριον.
Minister of Foreign Affairs,
ὁ Ὑπουργὸς τῶν Ἐξωτερικῶν.
Minister of Home Affairs, ὁ
Ὑπουργὸς τῶν Ἑσωτερικῶν.
Minister of Public Instruction,
ὁ Ὑπουργὸς τῆς Δημοσίας
Ἐκπαιδεύσεως.

Minister of Religion, ὁ Ὑπουργὸς τῶν Ἐκκλησιαστικῶν.
 Minister of Justice, ὁ Ὑπουργὸς τῆς Δικαιοσύνης.
 Minister of War, ὁ Ὑπουργὸς τῶν Στρατιωτικῶν.
 Minister of Navy, ὁ Ὑπουργὸς τῶν Ναυτικῶν.
 Minority, ἡ μειοψηφία.
 Monarchy, limited, ἡ περιορισμένη μοναρχία.
 Newspaper, press, ἡ ἐφημερίς, ὁ τύπος.
 Standard, ἡ Σημαία.
 Daily News, τὰ Ἡμερήσια Νέα.
 Morning Post, ὁ Ἑωθινὸς Ταχυδρόμος.
 Times, οἱ Καιροί.
 Daily Telegraph, ὁ Ἡμερήσιος Τηλέγραφος.
 Opposition, ἡ ἀντιπολίτευσις.
 Orator, ὁ ῥήτωρ.
 Organisation, ὁ ὀργανισμός.
 Peace, ἡ εἰρήνη.
 People, ὁ λαός.
 Population, ὁ πληθυσμός.
 Powers, Great, αἱ δυνάμεις, αἱ μεγάλαι.
 Préfet, ὁ ἑπαρχος.
 Prime Minister and President of the Council, ὁ Πρωθυπουργὸς καὶ Πρόεδρος τοῦ Ὑπουργικοῦ Συμβουλίου.
 Prince, princess, ὁ ἡγεμὼν, ἡ ἡγεμονίς.
 Progress, ἡ πρόοδος.

Provisional scheme, τὸ προσωρινὸν σχέδιον.
 Published daily, is, ἐκδίδεται καθημερινῶς (καθ' ἐκάστην).
 Queen, ἡ βασίλισσα.
 Question, Eastern, τὸ ζήτημα, τὸ ἀνατολικόν.
 Radical party, τὸ Ῥιζοσπαστικὸν κόμμα.
 Republic, ἡ Δημοκρατία.
 Republican press, ὁ Δημοκρατικὸς τύπος.
 Resigned, has, παρητήθη.
 Retreat, ἡ ὑποχώρησις.
 Revolution, ἡ ἐπανάστασις.
 Riot, ἡ ὁχλαγωγία.
 Rumour, ἡ φήμη.
 Secretary, private, ὁ Γραμματεὺς, ὁ ἰδιαιτερος.
 Special correspondent, ὁ εἰδικὸς ἀναποκριτής.
 State, τὸ κράτος.
 Stated, it is, λέγεται.
 Successor (to throne), ὁ διάδοχος.
 Treaty, ἡ συνθήκη.
 Vice-president, ὁ ἀντιπρόεδρος.
 Viceroy, ὁ ἀντιβασιλεὺς.
 Want of confidence, ἡ ἔλλειψις ἐμπιστοσύνης.
 War, ὁ πόλεμος.
 Archbishop of Canterbury, ὁ Ἀρχιεπίσκοπος τῆς Κανταβρυγίας.
 Marquis of Salisbury, ὁ Μαρκίων Σαλισβουρής.

Travelling, Τὸ Ταξεῖδιον.

Arrival, ἡ ἀφίξις.
 Bag, ὁ σάκκος.

Baggage, ἡ ἀποσκευή.
 Berth, ἡ θέσις (place).

Blacksmith, ὁ σιδηρουργός.
 Box, τὸ καβώτιον.
 Bridge, ἡ γέφυρα.
 Bridle, ὁ χαλινός.
 Cabin, ὁ θαλαμίσκος.
 Change, to, horses, ἀλλάζω ἵππους.
 Clothes, τὰ ἐνδύματα.
 Cross, to, διέρχομαι.
 Custom, ἡ συνήθεια.
 Custom-house, τὸ τελωνεῖον.
 Custom-house-officer, ὁ τελωνοφύλαξ.
 Dangerous, ἐπικίνδυνος.
 Deep, βαθύς.
 Departure, ἡ ἀναχώρησις.
 Doctor, ὁ ἱατρός.
 Dragoman, ὁ διερμηνεύς.
 Duty, ὁ φόρος.
 Foot (on), πεζῶς.
 Gallop, to, καλπάζω.
 Girth, ἡ ὕγλα, ἡ ζώνη τοῦ ἐφιππίου.
 Guide, ὁ ὁδηγός.
 Hatbox, ἡ πιλοθήκη, ἡ καππελίερα.
 Head of the horse, τὸ κεφάλι τοῦ ἀλόγου.
 Hold (Imp.), κράτησον.
 Hole, ἡ ὀπή, ἡ τρύπα.
 Horse, τὸ ἄλογον, ὁ ἵππος.
 Horseback (on), ἐφιππος.
 Hotel, τὸ ξενοδοχεῖον.
 How deep, πόσον βαθύς.
 How far, πόσον μακράν.
 How long will it last, πόσον θὰ διαρκέσῃ.
 Key, ἡ κλεῖς, τὸ κλειδί.
 Land, by land, ἡ ξηρά, διὰ ξηρᾶς.
 Lengthen (Imp.), μάκρυνε.
 Let go, ἀφες.

Lock, lock (Imp.), τὸ κλείθρον, ἡ κλειδαριά, κλείδωσε.
 Lodging, τὸ κατάλυμα.
 Loosen (Imp.), λύσε, ξέσφιξε.
 Luggage, ἡ ἀποσκευή, τὰ πράγματα.
 Mare, ἡ φοράδα, ἡ ἵππος.
 Mayor, ὁ δήμαρχος.
 Mud, ἡ λάσπη.
 Mule, τὸ μουλάρι, ἡ ἡμίονος.
 Ostler, ὁ ἵπποκόμος.
 Passage, passable, ἡ διόδος, διαβατός.
 Path, τὸ μονοπάτι, ἡ ἀτραπός.
 Pocket-book, τὸ σημειωματάρειον.
 Porter, ὁ θυρωρός.
 Priest, ὁ ἱερεὺς.
 Prohibited, ἀπηγορευμένον.
 Road, ὁ δρόμος, ἡ ὁδός.
 Rocky, βραχώδης.
 Rope, τὸ σχοινίον, τὸ σπαρτόν.
 Saddle (Imp.), σαμάρωσον (ἐπί-σαξον).
 Sea (by sea), θάλασσα (διὰ θαλάσσης).
 Shoe (horse), τὸ πέταλον.
 Shore, τὸ παράλιον.
 Shorten, συντέμνω.
 Stay (to make a), σταθμεύω, διατρίβω.
 Steep, κρημνώδης, ἀνωφερής.
 Stirrup, ἡ σκάλα, ὁ ἀναβολεύς.
 Strap, τὸ λωρίον.
 Stream, ὁ ρύαξ.
 String, ὁ σπάγος.
 Summit, ἡ κορυφή.
 Tighten (Imp.), σφίγγε.
 Trot, to, τριποδίζω.
 Walk, ὁ περίπατος.
 Way (shortest), δρόμος, ὁ βραχύτατος.

Food, ἡ Τροφή.

Almonds, τὰ ἀμύγδαλα.
 Apple, unripe, μῆλον, ἄωρον.
 Apricots, ripe, τὰ βερύκοκκα, ὄριμα.
 Artichokes, green, αἱ ἀγγινάρες, χλωραί.
 Asparagus, τὰ σπαράγγια, οἱ ἀσπάραγοι.
 Bacon, fried, τὸ χοιρομέρι, τηγανισμένο.
 Bake, to, ψήνω.
 Beans, French, τὰ κουκιά, τὰ φασούλια χλωρά.
 Beans, Haricot, τὰ φασούλια.
 Beef, τὸ βωδινόν.
 Beef, boiled, τὸ βωδινὸν βραστόν.
 Beef, roast, τὸ βωδινὸν ψητόν.
 Beer, bottled, ἡ μπίρα, ὁ ζῦθος εἰς φιάλας.
 Biscuit, τὸ παξιμάδι, τὸ δίπυρον.
 Boil, to, βράζω.
 Bottle, ἡ φιάλη, τὸ βουκάλιον.
 Brandy, τὸ οἶνόπνευμα (μπράντι).
 Bread, toast, τὸ ψωμί, καψαλιστό.
 Butter, τὸ βούτυρον.
 Cabbage, τὸ λάχανον.
 Cake, New Year's Cake, ἡ πῆτα, βασιλόπητα.
 Caper, ἡ κάππαρις.
 Cauliflower, τὸ κουνουνίδι, ἡ ἀνθοκράμβη.
 Celery, τὸ σέλιον.
 Cream Cheese, ἡ μυζίθρα.
 Cheese, τὸ τυρί, ὁ τυρός.
 Cherry, τὸ κεράσι.
 Chestnuts, roasted, τὰ κάστανα, ψημένα.
 Chicken, τὸ πουλί, κοτόπουλο.

Chocolate, ἡ τσοκολάτα.
 Claret, red Wine, τὸ κόκκινον κρασί.
 Coffee, Turkish, ὁ καφές, Τουρκικός.
 Cover, τὸ σκέπασμα.
 Cream, τὸ καϊμάκι.
 Crumb, ἡ ψίχα, τὸ ψίχουλον.
 Crust, ἡ κρούστα, ὁ φλοιός.
 Cucumber, τὸ ἀγγούρι.
 Cup, τὸ φιλιτζάνι, τὸ κύπελλον.
 Currant, ἡ Κορινθιακὴ σταφίς.
 Cutlet, ἡ κοτολέττα.
 Date, ὁ κουρμάς, φοῖνιξ.
 Dessert, τὸ ἐπιδόρπιον.
 Dine, to, γευματίζω.
 Dinner, τὸ γεῦμα.
 Dish, ἡ πιατέλα, παρoψίς.
 Duck, ἡ πάπια.
 Egg, τὸ ὠόν, αἰγόν.
 Egg, boiled, τὸ ὠόν, αἰγόν, βραστόν.
 Egg, poached, τὸ ὠόν, αἰγόν, μάτι.
 Fat, τὸ λίπος, πάχος, λιπαρός παχύς.
 Fish, τὸ ψάρι, ὁ ἰχθύς.
 Fork, τὸ πειρούνη.
 Fowl, ἡ ὄρνις, τὸ πουλί.
 Fruit, τὰ ὀπωρικά, τὰ φρούτα.
 Game, τὸ κυνήγιον.
 Glass, τὸ ποτήριον.
 Goose, ἡ χήνα.
 Grapes, τὰ σταφύλια.
 Gravy, ὁ ζωμός, ἡ σάλτσα.
 Ham, τὸ χοιρομέρι.
 Hare, ὁ λαγός.
 Honey, τὸ μέλι.
 Ice, τὸ παγωτόν.

Ice-lemon, τὸ παγωτὸν-λεμόνι.
 Jam, τὸ γλυκό.
 Jug, ἡ λάγηνος.
 Knife, τὸ μαχαίριον.
 Lamb, τὸ ἀρνίον.
 Lean τὸ ψαχνόν.
 Leg of mutton, τὸ μπουῖτι, τὸ μηρὸν προβάτου.
 Lemon, τὸ λεμόνιον.
 Lemonade, ἡ λεμονάδα.
 Lettuce, τὸ μαρούλι.
 Lobster, ὁ ἀστακός.
 Meat, τὸ κρέας.
 Meat, fat, lean, τὸ κρέας, παχύ, ψαχνόν.
 Medlar, τὸ μέσπιλον.
 Melon, τὸ πεπόνι.
 Milk, τὸ γάλα.
 Mulberry, τὸ μούρον.
 Mustard, ἡ μουστάρδα.
 Mutton, τὸ πρόβειον κρέας.
 Napkin, ἡ πετσέτα, τὸ χειρόμακτρον.
 Oil, τὸ ἔλαιον, λάδι.
 Omelette, ἡ ὀμελέτα, τὸ σφουγάτον.
 Onion, τὸ κρομύδι (κρόμμον), κρομυδάκι.
 Orange, τὸ πορτοκάλιον.
 Oyster, τὸ στρείδιον.
 Partridge, ἡ πέρδικα.
 Peach, τὸ ροδάκινον.
 Pepper, τὸ πιπέρι.
 Pie, τὸ ζυμαρικόν, ἡ πῆτα.
 Pig, τὸ γουρούνι.
 Plate, τὸ πιάτο.
 Pork, τὸ χορινὸν κρέας.
 Potato, ἡ πατάτα, τὸ γεώμηλον.
 Pudding, ἡ πουντίγγα.
 Radish, τὸ ράπανι.

Rice, τὸ ρύζι.
 Roll, ἡ φραντζόλα.
 Salad, ἡ σαλάτα.
 Salmon, ὁ σολομός.
 Salt, salt-cellar, τὸ ἄλας, ὁ ἀλατοδόχος.
 Sandwich, τὸ σάνδουιτς.
 Sauce, ἡ σάλτσα.
 Saucer, τὸ ὑποκύπελλον (πιτάκι).
 Snipe, τὸ μπεκατσίνι.
 Sole, ἡ γλώσσα.
 Spice, τὰ μυρωδικά, ἀρώματα.
 Spinach, τὸ σπανάκι.
 Spirits, τὰ οἶνονεύματα.
 Spoon, τὸ κοχλιάριον, χουλιάρι.
 Sugar, ἡ ζάχαρις.
 Sweetmeats, τὰ ζαχαρωτά.
 Table, ἡ τράπεζα.
 Table-cloth, τὸ τραπεζομάνδυλον.
 Tart, τὸ γλύκισμα.
 Tea, τὸ τῆιον (τσάι).
 Tender, τρυφερός.
 Toast, τὸ ψωμὶ ψημένον.
 Tongue, ἡ γλῶσσα.
 Tough, σκληρός.
 Tumbler, τὸ ποτήριον.
 Turkey, ὁ Ἰνδιάνος, γάλλος.
 Veal, τὸ βιδέλο.
 Vegetable, τὸ λαχανικόν.
 Vinegar, τὸ ξεῖδι.
 Walnut, τὸ καρύδι.
 Water, τὸ νερόν.
 Wine, red, white, resinated, τὸ κρασί (οἶνος), κόκκινον, ἄσπρο, ῥετσωάτο.
 Wine-glass, τὸ ποτήριον τοῦ κρασιοῦ.
 Woodcock, ἡ ξυλόκοττα.

Trades and Professions, Τέχναι καὶ Ἑπαγγέλματα.

Archaeologist, ἀρχαιολόγος ¹ .	Lawyer, δικηγόρος.
Architect, ἀρχιτέκτων.	Librarian, βιβλιοθηκάριος, βιβλιοφύλαξ.
Attorney, ἀντίκλητος, δικηγόρος.	Merchant, ἔμπορος.
Auctioneer, δημοπράτης.	Money-changer, ἀργυραμοιβός.
Author, συγγραφεύς.	Officer, ἀξιωματικός.
Banker, τραπεζίτης.	Paper-seller, stationer, χαρτοπώλης.
Barber, κουρεύς.	Pedlar, ὀδέμπορος, πραγματευτής.
Barrister, δικηγόρος.	Photographer, φωτογράφος.
Blacksmith, σιδηρουργός.	Poet, ποιητής.
Bookseller, βιβλιοπώλης.	Policeman, κλητήρ.
Bootblack, λούστρος, ὑποδηματοκαθαριστής.	Politician, πολιτικός.
Bootmaker, ὑποδηματοποιός.	Priest, ἱερεύς.
Butcher, κρεοπώλης.	Professor, καθηγητής.
Cabman, ἄμαξηλάτης.	Schoolmaster, διδάσκαλος.
Carpenter, μαραγκός, ξυλουργός.	Shoemaker, παπουτζής, ὑποδηματοποιός.
Chemist, χημικός.	Student, φοιτητής, σπουδαστής.
Confectioner, ξαχαροπλάστης.	Tailor, ράπτης.
Clergyman, κληρικός.	Tobacconist, καπνοπώλης.
Clerk, γραφεύς, υπάλληλος.	Tradesman, μεταπράτης, τεχνίτης.
Cutler, μαχαιροποιός.	Undertaker, φερετροποιός.
Dentist, ὀδοντοῖατρος.	Upholsterer, ταπητοπώλης, ἐπιπλοπώλης.
Editor, ἐκδότης.	Waiter, ὑπηρετής.
Engineer, μηχανικός.	Washerwoman, πλύστρα.
Fruiterer, ὀπωροπώλης.	Watchmaker, ὥρολογιοποιός.
Gardener, κηπουρός.	Wine-merchant, οἰνέμπορος.
Grocer, μπακάλης, παντοπώλης.	Writer, γραφεύς, συγγραφεύς.
Hairdresser, κουρεύς.	
Historian, ιστορικός.	
Interpreter, διερμηνεύς.	
Journalist, ἑφημεριδογράφος.	
Judge, δικαστής.	

¹ All Greek words in this Vocabulary are masculine except πλύστρα.

Public Buildings; parts of a town, Δημόσια κτίρια· Τὰ μέρη τῆς πόλεως.

Academy, ἡ ἀκαδημία.
 Arsenal, ὁ ναύσταθμος· ἡ ὀπλοθήκη.
 Asylum (for idiots), τὸ ἄσυλον μωρῶν.
 Asylum (for orphans), τὸ ὀρφανοτροφεῖον.
 Bank, National, Ionian, Ἡ Τράπεζα, ἡ Ἐθνικὴ, ἡ Ἰονικὴ.
 Barracks, οἱ στρατώνες.
 Cabstand, ὁ σταθμὸς τῶν ἄμαξων.
 Coffee-house, café, τὸ καφεῖον, τὸ καφενεῖον.
 Capital (of a country), ἡ πρωτεύουσα.
 Carriage, open, shut, ἡ ἄμαξα, ἀνοικτὴ, κλειστή.
 Cathedral, ἡ μητρόπολις.
 Cemetery, τὸ νεκροταφεῖον.
 Chapel, τὸ παρεκκλήσιον.
 Chemist's shop, τὸ φαρμακεῖον.
 Church, ἡ ἐκκλησία.
 Clock, τὸ ὥρολόγιον.
 Club, ἡ λέσχη.
 Columns of Olympian Zeus, οἱ στύλοι τοῦ Ὀλυμπίου Διός.
 Court of Justice, τὸ Δικαστήριον.
 Custom-house, τὸ τελωνεῖον.
 Custom-house officer, ὁ τελωνοφύλαξ.
 Factory, Steam, τὸ Ἐργοστάσιον, δι' ἁτμοῦ.
 Fountain, ἡ βρύσις.
 Gutter, ὁ ὀχετός.
 Hospital, τὸ νοσοκομεῖον.
 Hotel, dear, cheap, τὸ ξενοδοχεῖον, ἀκριβὸν, εὐθηνόν.

Lane, ἡ ἀτραπός.
 Library, to read, ἡ βιβλιοθήκη, ἀναγνώσκω.
 Manufactory (of gunpowder), τὸ Ἐργοστάσιον (τὸ πυριτιδοπεῖον).
 Market-place, ἡ ἀγορά.
 Metropolis, ἡ Μητρόπολις.
 Mint (to coin), τὸ νομισματοκοπεῖον (νομισματοκοπῶ).
 Monastery, τὸ μοναστήριον.
 Monument, τὸ μνημεῖον.
 Museum, closed, open, τὸ μουσεῖον, κλειστόν, ἀνοικτόν.
 Palace, τὰ ἀνάκτορα, τὸ παλάτιον.
 Parish, ἡ ἐνορία, ἡ κοινότης.
 Pavement { τὸ λιθόστρωτον,
 τὸ πεζοδρόμιον.
 Picture gallery, ἡ πινακοθήκη.
 Post office (a stamp), τὸ ταχυδρομεῖον (γραμματόσημον).
 Prison (to be condemned), ἡ φυλακὴ (καταδικάζομαι).
 Promenade (to walk), ὁ περίπατος (περιπατῶ).
 Public-house (to drink), τὸ καπηλεῖον (πίνω).
 Quay (to sail), ἡ προκυμαία (πλέω).
 Quarter of the town, ἡ συνοικία τῆς πόλεως.
 Reading-room, τὸ ἀναγνωστήριον.
 Shop (to sell), τὸ μαγαζεῖον, τὸ ἐργαστήριον (πωλῶ).
 Shore, τὸ παράλιον, ἡ ἀκτὴ.
 Square, ἡ πλατεία.

Statue, τὸ ἄγαλμα.
 Street, winding, ἡ ὁδός, ελικο-
 εἶδης.
 Suburb, distant, τὸ προάστειον,
 ἀπομακρυσμένον.
 The Terrace, ἡ τaráτσα, τὸ
 δῶμα.
 Tower, Venetian, ὁ πύργος,
 'Ενετικός.

Town, sea-, commercial-, ἡ
 πόλις, παραθαλάσσιος-, ἐμ-
 πορική-.
 Town-hall, τὸ δημαρχεῖον.
 University, student, τὸ Πανε-
 πιστήμιον, ὁ φοιτητής.
 Walls of the town, τὰ τεῖχη
 τῆς πόλεως.

Letter-writing, 'Η 'Επιστολογραφία.

Address, ἡ διεύθυνσις, ἡ ἐπι-
 γραφή.
 A. B., Esq., Athens, London,
 τῷ Κυρίῳ Α. Β., εἰς Ἀθήνας,
 Λονδῖνον.
 Blotting paper, τὸ στυπόχαρ-
 τόν.
 Care of (to the), τῇ φροντίδι.
 Direction, ἡ διεύθυνσις.
 Envelope, ὁ φάκελλος.
 Expression, ἡ ἔκφρασις.
 Gum, ἡ γόμμη, τὸ κόμμη.
 Ink, ἡ μελάνη.
 Inkstand, τὸ μελανοδοχεῖον.
 Letter, τὸ γράμμα, ἡ ἐπιστολή.
 Letter-box, τὸ γραμματοκιβώ-
 τιον.
 Letter-paper, ὁ ταχυδρομικὸς
 χάρτης.
 Do I post the letter in time ?
 ῥίπτω ἐγκαίρως τὴν ἐπιστολήν ;
 Newspaper-wrapper, τὸ περι-
 κάλυμμα τῆς ἐφημερίδος.
 Paper, τὸ χαρτί.
 — blue, white, ruled, μαβύ,
 ἄσπρον, χαρακωμένον.
 Pen-nibs, τὰ κονδύλια, αἱ πένναι.
 Pen-holder, ὁ κονδυλοφόρος.

Pen-wiper, ὁ καλαμομάκτης.
 Pencil, τὸ μολυβδοκόνδυλον.
 Pencil-leads, τὰ μολυβάκια.
 Penknife, τὸ κονδυλομάχαιρον.
 Postman, ὁ ταχυδρόμος.
 Post-office, τὸ ταχυδρομεῖον.
 Post, arrives, leaves, τὸ ταχυ-
 δρομεῖον, φθάνει, ἀναχωρεῖ.
 Postage, τὰ ταχυδρομικὰ τέλη.
 Return of Post (by), ἀπάντησιν
 ἀναμένω διὰ τοῦ ἐπομένου.
 Registered letter, συστημένη
 ἐπιστολή.
 Ruler, ὁ χάραξ.
 Sand, ἡ ἄμμος.
 Seal, ἡ σφραγίς.
 Sealing-wax, τὸ βουλοκέρι, ὁ
 'Ισπανικὸς κηρός.
 Sheet of paper, τὸ φύλλον
 χάρτον.
 Signature, ἡ ὑπογραφή.
 Stamps, τὰ γραμματόσημα.
 Is that enough ? εἶναι
 ἄρκετά ;
 How many stamps does this
 letter require ? πόσα γραμ-
 ματόσημα χρειάζεται ἡ ἐπιστο-
 λή αὕτη ;

Two stamps of thirty lepta,
 δύο γραμματόσημα τῶν τρι-
 ἀντα λεπτῶν.

Telegram, τὸ τηλεγράφημα.
 To be left till called for, νὰ
 μείνῃ μέχρι ἀναζητήσεως.

Wait for an answer, περίμενε
 ἀπάντησιν.

Wafer, ἡ ὄστια.

Writing materials, ἡ γραφικὴ
 ὕλη.

The writing, τὸ γράψιμον.

Parts of a House, names of pieces of furniture etc., etc., Τὰ
 μέρη τῆς οἰκίας, ὀνομασίαι τῶν ἐπιπλῶν, κ.τ.λ.

Apartment, τὸ δωμάτιον.

Arm-chair, ἡ πολυθρόνα, τὸ
 θρονίον.

Arrange (Imp.), τακτοποιήσον.

Back room, τὸ ὀπισθεν δωμά-
 τιον.

Balcony, ὁ ἐξώστης.

Barrel, τὸ βαρέλι, ὁ κάδος.

Basement, τὸ κατώγειον.

Bason, to wash, ἡ λεκάνη,
 πλύνομαι, λούομαι.

Beam, ἡ δοκός.

Bed, to lie down, τὸ κρεβάτι,
 ἡ κλίνη, κατακλίνομαι.

Bedding, to sleep, τὰ στρωσίδια,
 κοιμῶμαι.

Bedroom, ἡ κρεββατοκάμαρα, ὁ
 κοιτῶν.

Bell, to ring, ὁ κώδων, κωδω-
 νίζω.

Blanket, ἡ πατανία, τὸ ἐφάπλω-
 μα.

Blind, τὸ παντζούρι.

Bolt, lock, (Imp.), ὁ σύρτης,
 κλείσον.

Box, τὸ κιβώτιον.

Brick, τὸ τοῦβλον, ἡ πλίνθος.

Broom, to sweep, ἡ σκούπα,
 τὸ σάρωθρον, σαρώνω.

Brush, ἡ βούρτσα, ἡ ψήκτρα.

Candle, to light, τὸ κηρί, ἀνάπ-
 τω.

Carpet, τὸ χαλί, ὁ τάπης.

Castle, ἡ ἔπαυλις, τὸ φρούριον.

Ceiling, τὸ ταβάνι, ἡ ὀροφή.

Cellar, ἡ ἀποθήκη.

Chair, to sit down, ἡ καρέκλα,
 τὸ κάθισμα, κάθηναι.

Chest of drawers, τὸ κομὸ.

Chimney, ὁ καπνοδόχος.

Clock, τὸ ὥρολόγιον, τὸ ἐκκρεμές.

Counterpane, ἡ κουβέρτα, τὸ
 ἐφάπλωμα.

Cupboard, to open, τὸ ντουλάπι,
 ἡ σκευοθήκη, ἀνοίγω.

Curtain, to draw, τὸ παραπέ-
 τασμα, ἀνεγείρειν.

Cushion, τὸ προσκεφάλαιον.

Desk, τὸ γραφεῖον.

Dining-room, ἡ траπεζαρία.

Door, Come in (Imp.), ἡ θύρα,
 εἴσελθε, ἐμπρός.

Drawer, τὸ συρτάριον.

Drawing-room, ἡ αἴθουσα.

Footstool, τὸ σκαμνί, τὸ ὑποπό-
 διον.

Flame, ἡ φλόξ.

Floor, τὸ πάτωμα, τὸ ἔδαφος.

Front room, τὸ ἐμπροσθεν δω-
 μάτιον.

Fuel, τὸ ἔναυσμα.
 Furnished, ἐπιπλωμένος.
 Furniture, τὰ ἐπιπλα.
 Garden, ὁ κήπος.
 Gate, ἡ πύλη.
 Ground floor, τὸ κατώγειον.
 First floor, τὸ πρῶτον πάτωμα.
 Hire, to, ἐνοικιάζω.
 House, ἡ οἰκία.
 Jug, ἡ λάγηνος.
 Key, to unlock, τὸ κλειδίον,
 ἀνοίγω (ξεκλειδώνω).
 Kitchen, to cook, τὸ μαγειρεῖον,
 μαγειρεῦω.
 Kitchen utensils, τὰ μαγειρικά
 σκεύη.
 Knocker, τὸ ρόπτρον.
 Ladder, staircase, ἡ σκάλα, ἡ
 κλίμαξ.
 Lamp, to trim, ἡ λάμπα, ὁ λύχ-
 νος, ἐτοιμάζω τὸν λύχνον.
 Lock, ἡ κλειδωνίδα, τὸ κλείθρον.
 Looking-glass, ὁ καθρέπτης.
 Marble, τὸ μάρμαρον.
 Mat, ἡ ψάθα, ἡ ψίαθος.
 Matches, to light, τὰ σπέρτα,
 ανάπτω.
 Mattress, τὸ στρώμα.
 Nail, τὸ καρφί, ὁ ἥλος.
 Padlock, τὸ λουκέττον.
 Pane of glass, τὸ ὑελοπλαίσιον.
 Pavement, τὸ πεζοδρόμιον.
 Peg, to hang up, τὸ κρεμαστόριον,
 κρεμῶ.
 Pianoforte, τὸ κλειδοκύμβαλον,
 τὸ πιάνο.
 Picture, to paint, ἡ εἰκὼν, ζω-
 γραφίζω.
 Pillar, ἡ στήλη.

Pillow, τὸ μαξιλάρι.
 Plank, plaster, ἡ σανίς, ὁ γύψος.
 Portrait, ἡ εἰκὼν.
 Roof, ἡ στέγη.
 Room, τὸ δωμάτιον.
 Saucepan, ἡ κατσαρόλα.
 Sheets, clean, dry, τὰ σινδόνια,
 καθαρά, στεγνά.
 Shelf, τὸ ράφι, ἡ σανίς.
 Shutters, open, shut (Imp.),
 τὰ παραθυρόφυλλα, ἀνοίξε,
 κλείσε.
 Smoke, ὁ καπνός.
 Soap, τὸ σαποῦνι, ὁ σάπων.
 Sofa, ὁ σοφᾶς, τὸ ἀνάκλιντρον.
 Stable, ὁ σταῦλος.
 Staircase, to go up, ἡ σκάλα,
 ἀναβαίνω.
 Steps, to go down, αἱ βαθμίδες,
 καταβαίνω.
 Stone, ὁ λίθος.
 Stove, ἡ θερμάστρα.
 Sweep (Imp.), σκούπισε, σάρω-
 σον.
 Table, to write, ἡ τράπεζα,
 γράφω.
 Tablecloth, τὸ τραπεζομάν-
 λον.
 Towel, ἡ πετσέτα.
 Trunk, τὸ σεντούκι, τὸ κιβώτιον.
 Tumbler, to drink, τὸ ποτήριον,
 πίνω.
 Wall, ὁ τοῖχος, τὸ τεῖχος.
 Washhand stand, ὁ νιπτήρ.
 Well, τὸ πηγάδι, τὸ φρέαρ.
 Window, τὸ παράθυρον.
 Wood, yard, court, τὸ ξύλον,
 ἡ αὐλή.

Articles of Dress, Τὰ μέρη τῆς ἐνδυμασίας.

Boots, thick, thin, τὰ ὑποδήματα, χονδρά, λεπτά.

Boot-jack, ὁ ὑποδηματοσύρτης.

Braces, a pair of, αἱ τιράνταις, ἐν ζεύγος.

Brush, clothes, hair, ἡ βούρτσα, ἡ ψήκτρα τῶν ἐνδυμάτων, τῶν μαλλιών.

Brush my clothes, βούρτσισε τὰ ρούχά μου.

Button, button (Imp.), τὸ κομβίον, κόμβωσε.

Cap, put on, take off (Imp.), τὸ κάλυμμα, βάλε τὸ σκούφο, ξεσκουφώσου.

Coat, fashionable, τὸ ἔνδυμα, τοῦ συρμοῦ.

Coat, great, ὁ ἐπενδύτης.

Collar, ὁ κολάρος, τὸ περιτραχήλιον.

Comb, τὸ κτένι.

Cuff, τὸ μανικέττι, ἡ περιχειρίς.

Drawers, τὸ ἐσώβρακον.

Fit, to, ταιριάζω.

Gloves, τὰ γάντια, τὰ χειρόκτια.

Handkerchief, silk, τὸ μανδήλιον, τὸ ῥινόμακτρον, μεταξωτόν.

Hat, τὸ καπέλον, ὁ πῖλος.

Necktie, ὁ λαιμοδέτης.

Pistol, τὸ πιστόλιον.

Pocket, ἡ τσέπη, τὸ θυλάκιον.

Purse, τὸ βαλάντιον.

Razor, τὸ ξυράφιον.

Ring, τὸ δακτυλίδιον.

Seal, ἡ σφραγίς.

Shirt, τὸ ὑποκάμισον, ὁ χιτών.

Shirt-collar, ὁ κολάρος.

Shoe, τὸ σανδάλιον.

Slippers, αἱ παντόφλαι.

Socks, αἱ κάλτσαι.

Sponge, ὁ σπόγγος.

Spur, τὸ σπιροῦνι, ὁ πτερνιστήρ.

Stick, τὸ ραβδίον.

Stockings, αἱ κάλτσαι, αἱ περικνημίδες.

Tooth-brush, ἡ βούρτσα τῶν ὀδόντων.

Tooth-powder, ἡ ὀδοντοκόκκισ.

Trousers, τὸ πανταλόνι, αἱ περισκελίδες.

Umbrella, ἡ ὀμπρέλα.

Waistcoat, τὸ γελέκι, ὁ ὑπενδύτης.

Walking-stick, τὸ μαστοῦνι, ἡ βακτηρία, τὸ ραβδίον.

Watch is slow, τὸ ὥρολόγιον πηγαίνει ὀπίσω.

Watch is fast, τὸ ὥρολόγιον πηγαίνει γρήγορα.

Watch-chain, ἡ ἀλυσὶς τοῦ ὥρολογίου.

Watch-key, to wind up, τὸ κλειδίον τοῦ ὥρολογίου, κουρδίζω.

Shooting, Τὸ Κυνήγιον.

Barrel of a gun, ἡ κάννη.

Boar, ὁ κάπρος, ὁ ἀγριόχοιρος.

Covey, τὸ κοπάδι.

Double-barrelled gun, δίκαννον ὅπλον.

Fire (Imp.), πῦρ!

Foxhunting, τὸ κυνήγιον ἀλώ-
πεκος.

Game, τὸ κυνήγιον, ἡ ἄγρα.

Gun, τὸ τουφέκι, τὸ ὅπλον.

Hare, ὁ λαγὼς.

I have hit, ἐκτύπησα.

Load (Imp.), γέμισε.

Partridge, ἡ πέρδιξ.

Point, to, of a dog, ὁ σκύλος
φερμάρει.

Powder, τὸ μπαρούτι, ὁ πυρίτις.

Powder-flask, ἡ πυριτοδόχος.

Quail, ἡ ὄρνυξ.

Rabbit, τὸ κουνέλι, ὁ κόνικλος.

Ramrod, ὁ ὀβελός.

Rifle, ἡ καραμπίνα, τὸ ραβδωτὸν
τουφέκι.

Scent, ἡ ὁσμή.

Season, the right, ἡ ἐποχή, ἡ
κατάλληλος ἐποχή.

Setter dog, κυνηγετικὸς κύων.

Shoot, to, πυροβολῶ.

Shot, large, small, ἡ βολή.

Snipe, τὸ μπεκατσίνι, ἡ σκολο-
πακίς.

Spaniel, κύων ἰχνηλάτης.

Trigger, ἡ σφύρα.

Wolf, ὁ λύκος.

Woodcock, ἡ ξυλόκοττα.

Animals, Birds, etc., Τὰ Ζῶα, τὰ Πτηνά, κτλ.

Animal, τὸ ζῶον.

Bear, ἡ ἀρκτος.

Bee, ἡ μέλισσα.

Bird, τὸ πτηνόν.

Boar, τὸ γουρούνι, ὁ χοῖρος.

Butterfly, ἡ πεταλούδα, ἡ ψυχή.

Camel, ἡ κάμηλος.

Cat, ἡ γάτα, ἡ γαλή.

Chicken, τὸ ὀρνιθοπούλι.

Cock, ὁ κόκορας, ὁ πετεινός, ὁ
ἀλεκτωρ.

Cow, beef, ἡ ἀγελάς, τὸ βωδινόν.

Cuckoo, ὁ κουῦκος, ὁ κόκκυξ.

Dog, ὁ σκύλος, ὁ κύων.

Dolphin, ὁ δελφίν.

Donkey, τὸ γαϊδούρι, ὁ ὄνος.

Duck, wild duck, ἡ πάπια, ἡ
νῆσσα, ἡ ἀγριοπάπια.

Eagle, ὁ ἀετός.

Egg, τὸ αἰγόν, τὸ ὠόν.

Elephant, ὁ ἐλέφας.

Fish, τὸ ψάρι, ὁ ἰχθύς.

Flea, ὁ ψύλλος.

Fly, ἡ μύια.

Fox, ἡ ἀλεπού, ὁ ἀλώπηξ.

Gnat, τὸ κουνουπί, ὁ κώνωψ.

Goat, she-goat, ἡ γίδα, ἡ κατ-
σίκα, ἡ αἰξ.

Hen, ἡ κόττα, ἡ ὄρνις.

Honey, τὸ μέλι.

Horse, τὸ ἄλογον, ὁ ἵππος.

Insect, τὸ ζωῖφιον, τὸ ἔντομον.

Lamb, τὸ ἀρνίον.

Lark, to sing, ὁ κορυδαλός,
κελαδῶ.

Lion, ὁ λέων.

Lobster, ὁ ἀστακός.

Magpie, ἡ καρακάξα.

Monkey, ἡ μαῖμου, ὁ πίθηξ.

Mosquito, τὸ κουνουπί, ὁ κώνωψ.

Mouse, ὁ ποντικός, ὁ μῦς.

Mule, τὸ μουλάρι, ἡ ἡμίονος.

Nest, ἡ φωλεά.

Nightingale, ἡ ἀηδών.

Ox, ὁ βοῦς.

Oyster, τὸ ὀστρείδιον.

Partridge, ἡ πέρδικα, ἡ πέρδιξ.
 Peacock, τὸ παγῶνι, ὁ ταῶς.
 Pheasant, ὁ φασιανός.
 Pig, τὸ γουρουνί, ὁ χοῖρος.
 Pigeon, ἡ περιστέρα.
 Quadruped, τὸ τετράπουν.
 Quail, τὸ ὀρτύκι, ἡ ὀρτυξ.
 Rat, ὁ μέγας ποντικός, ὁ μῦς.
 Raven, ὁ κόραξ.
 Sheep, mutton, τὸ πρόβατον,
 τὸ πρόβιον.

Spider, ἡ ἀράχνη.
 Stork, τὸ λελέκι, ὁ πελαργός.
 Swallow, ἡ χελιδών.
 Swan, ὁ κύκνος.
 Tiger, ἡ τίγρις.
 Toad, ὁ φρύνος, ὁ βάτραχος.
 Turkey, ὁ Ἰνδιάνος, ὁ γάλλος.
 Vermin, τὸ ἔντομον.
 Wasp, ἡ σφήκα, ἡ σφήξ.
 Worm, τὸ σκωλήκι, ὁ σκώληξ.
 Wolf, ὁ λύκος.

Trees, Flowers, Fruits, Τὰ Δένδρα, τὰ Ἄνθη, αἱ Ὀπωραὶ.

Almond, τὸ ἀμύγδαλον.
 Apple, τὸ μήλον.
 Apricot, τὸ βερύκοκκον.
 Ash-tree, ἡ μελία.
 Bark, ὁ φλοιός.
 Branch, ὁ κλάδος.
 Bush, ὁ θάμνος.
 Cedar, ὁ κέδρος.
 Chestnut-tree, ἡ καστανέα.
 Currant, ἡ Κορινθιακὴ σταφίς.
 Cotton-tree, ἡ βαμβάκίς.
 Cypress, ἡ κυπάρισσος.
 Fern, ἡ πτέρις.
 Fig-tree, ἡ συκῇ.
 Fig, τὸ σύκον.
 Fir, ἡ ἐλάτη.
 Flax, τὸ λινάριον.
 Flowers, τὰ ἄνθη.
 Forget-me-not, τὸ “μή με
 λησμόνει,” ἡ μυσσωτίς.
 Fruit, οἱ καρποί, αἱ ὀπωραὶ.
 Garden, ὁ κήπος.
 Grape, ἡ σταφυλή.
 Bunch of grapes, τὸ τσαμπί,
 ὁ βότρυς.
 Hothouse, τὸ θερμοκήπιον (φυ-
 τοκομεῖον).

Hyacinth, ὁ ὑάκινθος.
 Larch, ἡ πεύκη.
 Laurel, ἡ δάφνη.
 Leaf, τὸ φύλλον.
 Lilly, τὸ κρίνον.
 Lime-tree, ἡ φιλούρα.
 Medlar, τὸ μέσπιλον.
 Melon, τὸ πεπόνι, ὁ πέπων.
 Mulberry, τὸ μούρον.
 Mushrooms, τὰμανιτάρια, οἱ
 μύκητες.
 Oak, ἡ δρῦς.
 Orange, τὸ πορτοκάλιον.
 Peach, τὸ ροδάκινον.
 Pear, τὸ ἀχλάδι, τὸ ἀπίδι.
 Pear-tree, ἡ ἀπιδέα, ἡ ἀχλαδιά.
 Pine, ἡ πεύκη, ἡ πίνυς.
 Pomegranate, τὸ ρόδι, ἡ ροιά.
 Poplar, ἡ λεύκη.
 Poppy, ἡ παπαροῦνα.
 Root, ἡ ῥίζα.
 Rose, τὸ ρόδον.
 Seeds, οἱ σπόροι.
 Shrubs, τὰ χαμόκλαδα.
 Sow, το, σπείρω.
 Stem, τὸ κοτσάνι, τὸ στέλεχος.
 Tulip, τὸ λείριον.

Vine, ἡ ἀμπέλος.

Violet, ὁ μενεξές, τὸ ἴον.

Walnut-tree, ἡ καρυδιά, ἡ καρύα.

Wheat, τὸ σιτάρι, ὁ σίτος.

Willow-tree, ἡ ἱτιά.

Yew, ὁ σμίλαξ.

Faculties, Qualities, and Senses of man, Τὰ Προτερήματα,
αἱ Ἰδιότητες καὶ αἱ Αἰσθήσεις τοῦ ἀνθρώπου.

Admiration, ὁ θαυμασμός.

Ambition, ambitious, ἡ φιλοδοξία, φιλόδοξος.

Astonishment, ἡ ἔκπληξις.

Badness, wicked, ἡ κακία, κακός.

Character, upright, ὁ χαρακτήρ, εὐθύς.

Conscience, ἡ συνείδησις.

Despair, ἡ ἀπελπισία, ὁ ἀπελπισμός.

Diligence, diligent, ἡ ἐπιμέλεια, ἐπιμελής.

Eagerness, eager, ἡ προθυμία, πρόθυμος.

Falsehood, a liar, τὸ ψεῦδος, ὁ ψεύστης.

Fear, timid, ὁ φόβος, ἄνδρος.

Folly, a fool, ἡ μωρία, ὁ μωρός.

Frugality, ἡ λιτότης.

Hearing, a sound, ἡ ἀκοή, ὁ ἦχος.

Idea, ἡ ἰδέα.

Imagination, imaginative, ἡ φαντασία, φαντασιώδης.

Impatience, impatient, ἡ ἀνυπομονησία, ἀνυπόμονος.

Incivility, uncivil, ἡ ἀγένεια, ἀγενής.

Intellect, ὁ νοῦς, ἡ διάνοια.

Jealousy, jealous, ἡ ζηλοτυπία, ζηλότυπος.

Joy, happy, ἡ χαρά, εὐτυχής.

Knowledge, ἡ γνῶσις.

Life, to live, ἡ ζωή, ζῶ.

Memory, to remember, ἡ μνήμη, ἐνθυμούμαι.

Passion, passionate, τὸ πάθος, περιπαθής.

Pleasure, ἡ εὐχαρίστησις.

Politeness, lit. good-breeding, polite, ἡ εὐγένεια, εὐγενής.

Reason, τὸ λογικόν.

Remembrance, ἡ ἀνάμνησις.

Shame, τὸ αἶσχος.

Sight, eye, ἡ ὄρασις, ὁ ὀφθαλμός.

Smell, nose, ἡ ὄσφρησις, ἡ ῥίς.

Soul, ἡ ψυχή.

Talent, brain, τὸ προτέρημα, ὁ νοῦς, τὰ μυαλά.

Taste, ἡ γεῦσις.

Touch, finger, ἡ ἀφή, ὁ δάκτυλος.

Will, ἡ θέλησις.

Wisdom, ἡ φρόνησις.

Wit, τὸ πνεῦμα, ἡ εὐφυνία.

Fine Arts, Αἱ ὠραῖαι Τέχναι.

Sculpture, Ἡ Γλυπτική.

Statue, τὸ ἄγαλμα.

Bust, ἡ προτομή.

Monument, τὸ μνημεῖον.

Model, τὸ πρόπλασμα.

Cast, τὸ σχῆμα.
Form, ὁ τύπος.

Marble, τὸ μάρμαρον.
Plaster, ἡ γύψος.

Painting, Ἡ Ζωγραφικὴ.

Water-color, ἡ ὑδρογραφία.
Oil-painting, ἡ ἐλαιογραφία.
Landscape, τὸ τοπίον.
Portrait, ἡ εἰκών.
Fresco, ἡ τοιχογραφία.
Mosaic, τὸ μωσαϊκόν.
Colouring, ὁ χρωματισμός.
Shading, ἡ σκίασις.
Canvas, τὸ κανναβόπανον.
Brush, ἡ γραφίς.

Easel, ὁ ὀκρίβας.
Engraving, ἡ ἐγγλυφή.
Engraving upon wood, ἡ
ξύλογραφία.
Engraving upon steel, ἡ χαλυ-
βογραφία.
Engraving upon copper, ἡ
χαλκογραφία.
Lithograph, ἡ λιθογραφία.

Colours, Τὰ Χρώματα.

Black, rather black, μαῦρος,
μέλας, μελανωπός.
Blue, light-, dark-, μαβύς,
κυανούς, ἀνοικτός-, βαθύς-.
Sky-blue, οὐρανόχρους.
Brown, καστανός.
Crimson, βύσσινος.
Dark, ἀμανρός, σκούρος.
Gray, φαιός.
Green, greenish, πράσινος,
πρασινωπός.
Lilac, τὸ χρῶμα τῆς πασχαλαίας.
Peach, ῥοδακινόχρους.

Purple, πορφυράδης.
Red, ἐρυθρός.
Rose, ῥοδόχρους.
Scarlet, φλογόχρους, ἄλικος.
Shaded, σκιερός.
Striped, τὸ ἀραδωτόν.
Swarthy, μελαψός.
Violet, ιώδης.
White, λευκός.
Yellow, κίτρινος.
Rather white, ὑπόλευκος.
Rather black, ὑπομέλας.

Architecture, Ἡ Ἀρχιτεκτονική.

Doric style, ὁ Δωρικός ῥυθ-
μός.
Ionic style, ὁ Ἴωνικός ῥυθμός.
Corinthian style, ὁ Κορινθιακός
ῥυθμός.
Tuscan style, ὁ Τοσκανικός
ῥυθμός.

Byzantine style, ὁ Βυζαντινός
ῥυθμός.
Composite style, ὁ σύνθετος
ῥυθμός.
Structure, ἡ οἰκοδομική.
Front, ἡ πρόσοψις.
Sides, αἱ πλευραί.

Columns, οἱ στῦλοι.
 Fluted pillars, ῥαβδωτοὶ κίονες.
 Capital, τὸ κιονόκρανον.
 Metope, ἡ μετόπη.
 Base, ἡ βάσις, τὸ βάθρον.
 Colonnade, ἡ κιονοστοιχία, ἡ στοά.
 Caryatides, αἱ Καρυάτιδες.
 Arch, ἡ ἀψίς.
 Gate (of city), ἡ πύλη.
 Temple, ὁ ναός.
 Altar, τὸ θυσιαστήριον, ὁ βωμός.

Statue, ὁ ἀνδριάνς, τὸ ἄγαλμα.
 Cathedral, ἡ μητρόπολις.
 Church, ἡ ἐκκλησία, ὁ ναός.
 Harmony, ἡ ἁρμονία.
 Proportion, ἡ ἀναλογία.
 Ruins, τὰ εἰρείπια.
 Vandals, οἱ Βάνδαλοι.
 Barbarians, οἱ βάρβαροι.
 Venetian Tower, ὁ Ἑνετικὸς πύργος.
 Broken, destroyed, τεθραυσμένον, σπασμένον.

Man, ὁ ἄνθρωπος.

Ancestors, οἱ πρόγονοι.
 Parents, οἱ γονεῖς.
 Father, ὁ πατήρ.
 Mother, ἡ μήτηρ.
 Brother, ὁ ἀδελφός.
 Sister, ἡ ἀδελφή.
 Grandfather, ὁ πάππος.
 Child, τὸ τέκνον.
 Son, ὁ υἱός.
 Daughter, ἡ θυγάτηρ.
 Grandson, ὁ ἐγγονος.
 Descendants, οἱ ἀπόγονοι.
 Uncle, ὁ θεῖος.
 Aunt, ἡ θεία.
 Cousin, ὁ ἐξάδελφος.
 Bridegroom, ὁ γαμβρός.
 Bride, ἡ νύμφη, ἡ μνηστή.
 Marriage, ὁ γάμος.

Husband, ὁ σύζυγος.
 Wife, ἡ σύζυγος.
 Widower, ὁ χήρος.
 Widow, ἡ χήρα.
 Orphan, τὸ ὄρφανός.
 Christening, baptism, τὸ βάπτισμα.
 He was born, ἐγεννήθη.
 He is dead, ἀπέθανε.
 Woman, ἡ γυνή.
 Girl, τὸ κοράσιον.
 Boy, τὸ παῖδιον, τὸ ἀγόρι.
 Youth, ὁ νέος.
 Bachelor, ὁ ἄγαμος.
 A married man, ὁ νυμφευμένος.
 Old man, ὁ γέρων.
 Old woman, ἡ γραιά.
 His age, ἡ ἡλικία του.

The Human Body, τὸ ἀνθρώπινον σῶμα.

Head, ἡ κεφαλὴ.
 Hair, τὰ μαλλιά, ἡ κόμη.
 Forehead, τὸ μέτωπον.
 Face, τὸ πρόσωπον.

Eyes, eyebrows, οἱ ὀφθαλμοί, αἱ ὀφρύς.
 Nose, ἡ ῥίς (ἡ μύτη).
 Ears, τὰ ὦτα.

Teeth, οἱ ὀδόντες.
 Mouth, τὸ στόμα.
 Tongue, ἡ γλῶσσα.
 Cheeks, τὰ μάγουλα, αἱ παρειαί.
 Beard, τὸ γένειον.
 Moustache, ὁ μύσταξ.
 Neck, ὁ λαιμός, ὁ τράχηλος.
 Throat, ὁ λάρυγξ.
 Chest, τὸ στῆθος.
 Bosom, ὁ κόλπος.
 Shoulder, ὁ ὤμος.
 Back, ἡ ῥάχis, ἡ πλάτη.
 Arm, ὁ βραχίον.
 Hand, τὸ χέρι.
 Finger or toe, ὁ δάκτυλος.
 Thumb, ὁ ἀντίχειρ.

Nails, οἱ ὄνυχες.
 Side, ἡ πλευρά.
 Lungs, ὁ πνεύμων.
 Stomach, ὁ στομάχος.
 Hips, τὰ ἰσχία.
 Thigh, ὁ μηρός.
 Leg, ἡ κνήμη.
 Calf of the leg, ἡ γαστροκνήμη.
 Knee, τὸ γόνυ.
 Foot, ὁ ποῦς.
 Skin, τὸ δέρμα, ἡ ἐπιδερμὶς.
 Bones, τὰ ὀστά.
 Flesh, τὸ κρέας.
 Muscles, οἱ μυῶνες.
 Heart, ἡ καρδιά.
 Tears, τὰ δάκρυα.

Nature, the Country, Ἡ Φύσις, ἡ Ἐξοχή.

Air, ὁ ἀήρ.
 Bank (of a river), ἡ ὄχθη.
 Bay, ὁ κόλπος.
 Beach, τὸ παράλιον, ἡ ἀκρο-
 θαλασσιὰ.
 Brook, ὁ ῥύαξ.
 Bush, ὁ θάμνος.
 Cape, τὸ ἀκρωτήριον.
 Coast, ἡ ἀκτή.
 Continent, ἡ ἥπειρος.
 Corn, ὁ σίτος.
 Cotton, ὁ βάμβαξ.
 Dust, blinding, ὁ κονιορτός,
 τυφλώνων.
 Earth, ἡ γῆ.
 Earthquake, ὁ σεισμός.
 Estate, τὸ ὑποστατικόν, τὸ κτῆμα.
 Field, fertile, τὸ χωράφιον,
 γόνιμον.
 Fire, ἡ φωτιά, τὸ πῦρ.
 Forest, τὸ δάσος.

Harbour, deep, ὁ λιμὴν, βαθύς.
 Heavens, οἱ οὐρανοί.
 Hill, barren, ὁ λόφος, ἄγονος.
 Island, ἡ νῆσος.
 Lake, ἡ λίμνη.
 Moon, ἡ σελήνη, τὸ φεγγάρι.
 Mountain, rocky, τὸ ὄρος,
 βραχῶδες.
 Mud, ἡ λάσπη, ὁ βόρβορος.
 Ocean, ὁ ὠκεανός.
 Olive trees, τὰ ἐλαιόδενδρα.
 Peasant, ὁ χωρικός.
 Peninsula, ἡ χερσόνησος.
 Plain, ἡ πεδιάς.
 Plough, τὸ ἄροτρον.
 Points of the compass, τὰ
 σημεῖα τῆς πυξίδος.
 North, ὁ βορρᾶς.
 East, ἡ ἀνατολή.
 South, ἡ μεσημβρία.
 West, ἡ δύσις.

Rock, ὁ βράχος.
 Sea, ἡ θάλασσα.
 Shepherd, hardy, ὁ ποιμήν,
 εὖρωστος.
 Shore, sandy, ἡ ἀκτή, ἀμμώδης.
 Sky, blue, ὁ οὐρανός, κυανούς.
 Stars, τὰ ἀστρα.
 Sun, ὁ ἥλιος.
 Swamp, feverish, τὸ ἔλος, ὁ
 βάλτος, πυρετώδης.
 Tide, τὸ ρεύμα.

Tree, τὸ δένδρον.
 Valley, green, ἡ κοιλάς, πρα-
 σίνη.
 Water, good to drink, τὸ ὕδωρ,
 πόσιμον.
 Wave, sounding, τὸ κύμα,
 ἡχηρόν.
 Wind, east, ὁ ἄνεμος ἀνατο-
 λικός.
 World, ὁ κόσμος.

The Lesson, Τὸ Μάθημα.

Accent, ὁ τόνος.
 Acute, ἡ ὀξεΐα.
 Grave, ἡ βαρεΐα.
 Circumflex, ἡ περισπωμένη.
 Accusative, ἡ αἰτιατική.
 Adjective, τὸ ἐπίθετον.
 Positive, θετικόν.
 Comparative, συγκριτικόν.
 Superlative, ὑπερθετικόν.
 Adverb, τὸ ἐπὶ ῥήμα.
 Article, τὸ ἄρθρον.
 Aorist, ὁ ἀόριστος.
 Author, ὁ συγγραφεύς.
 Book, amusing, τὸ διασκεδα-
 στικὸν βιβλίον.
 Breathing, hard, soft, τὸ
 πνεῦμα, ἡ δασεία, ἡ ψιλή.
 Case, ἡ πτώσις.
 Class or declension, ἡ κλίσις.
 Colon, ἡ ἄνω τελεία.
 Comedy, ἡ κωμῳδία.
 Comparative, τὸ συγκριτικόν.
 Conditional mood, ἡ ὑποθετικὴ
 ἔγκλισις.
 Conjugation, ἡ συζυγία.

Conjunction, ὁ σύνδεσμος.
 Consonant, τὸ σύμφωνον.
 Contracted, συνηρημένος.
 Conversation, ἡ συνδιάλεξις.
 Copy out, to, ἀντιγράψω.
 Dative, ἡ δοτική.
 Declension, ἡ κλίσις.
 Defective, ἑλλειπτικός
 Dialogue, ὁ διάλογος.
 Dictation, ἡ ὑπαγόρευσις.
 Difficult, δύσκολος.
 Diphthong, ὁ δίφθογγος.
 Dual, ὁ δυϊκός.
 Educated man, ὁ πεπαιδευμένος
 ἄνθρωπος.
 Exclamation (note of), τὸ
 ἐπιφωνηματικόν.
 Exercise, τὸ γύμνασμα, τὸ θέμα.
 Expression, ἡ ἐκφρασις.
 Fault, τὸ λάθος.
 Feminine gender, τὸ θηλυκὸν
 γένος.
 Full stop, ἡ τελεία.
 Future, 1st, 2nd, ὁ μέλλων,
 πρῶτος, δεύτερος.

Gender, τὸ γένος.	Person, τὸ πρόσωπον.
Genitive, ἡ γενική.	Pluperfect, ὁ ὑπερσυντελικός.
High style, τὸ ὑψηλὸν ὕψος.	Plural, ὁ πληθυντικός.
Imperative, ἡ προστακτική.	Poetry, ἡ ποίησις.
Imperfect, ὁ παρατατικός.	Point of interrogation, τὸ ἐρωτηματικόν.
Impersonal, ἀπρόσωπος.	Preposition, ἡ πρόθεσις.
Indicative, ἡ ὀριστική.	Professor, ὁ καθηγητής.
Infinitive, τὸ ἀπαρέμφατον.	Pronoun, ἡ ἀντωνυμία.
Interjection, τὸ ἐπιφώνημα.	Prose, ὁ πεζὸς λόγος.
Irregular, ἀνώμαλος.	Pupil, ὁ μαθητής.
Leaf, τὸ φύλλον.	Quickly, ταχέως.
Learn, to (by heart), μαθαίνω (ἐκ στήθους, ἀπ' ἑξῶ).	Read (Imp.), ἀνάγνωσον.
Lesson, τὸ μάθημα.	Repeat (Imp.), ἐπανάλαβον.
Library, ἡ βιβλιοθήκη.	Rule, ὁ κανὼν.
Long vowel, τὸ μακρὸν φωνήεν.	Ruler, ὁ κανὼν.
Margin, τὸ περιθώριον.	Say, to, λέγω.
Mark, τὸ σημεῖον.	School, τὸ σχολεῖον.
Masculine, τὸ ἀρσενικόν.	Semicolon, ἡ ἄνω τελεία, ἡ μέση στιγμή.
Master, ὁ διδάσκαλος.	Short, βραχύς.
Mean, to, ἐννοῶ, σημαίνω.	Singular, ὁ ἐνικός.
Meaning, ἡ ἔννοια, ἡ σημασία.	Slowly, βραδέως.
Middle voice, ἡ μέση φωνή.	Spelling, ἡ ὀρθογραφία.
Mistake, τὸ σφάλμα.	Spell (Imp.), ὀρθόγραφον, συλ- λάβισον.
Mode, ἡ ἔγκλισις.	Stop, ἡ τελεία.
Neuter, τὸ οὐδέτερον.	Study, to, σπουδάζω, μελετῶ.
Next, ἀκόλουθος.	Subjunctive, ἡ ὑποτακτική.
Nominative, ἡ ὀνομαστική.	Substantive, τὸ οὐσιαστικόν.
Note, make a, (Imp.), σημείω- σον.	Superlative, τὸ ὑπερθετικόν.
Notebook, τὸ σημειωματάρion.	Syllable, ἡ συλλαβή.
Noun, τὸ ὄνομα.	Syntax, ἡ σύνταξις.
Numerals, Cardinal, Ordinal, οἱ ἀριθμοί, ἀπόλυτοι, τακ- τικοί.	Teacher, ὁ διδάσκαλος.
Ordinary, κοινός.	Tell, to, λέγω.
Page, ἡ σελίς.	Tense, ὁ χρόνος.
Paragraph, ὁ παράγραφος.	Termination, ἡ κατάληξις.
Participle, ἡ μετοχή.	Title, ὁ τίτλος.
Passive, ἡ παθητική.	Tragedy, ἡ τραγωδία.
Perfect, ὁ παρακείμενος.	Translation, ἡ ἐξήγησις.
	University, τὸ πανεπιστήμιον.

Used in conversation, ἐν χρή-
σει ἐν διαλόγῳ.

Used commonly, κοινῆς χρή-
σεως.

Used in writing, ἐν χρήσει εἰς
γραφτὸν λόγον.

Usual, συνήθης.

Verb, τὸ ῥῆμα.

Verbally, προφορικῶς.

Vocabulary, τὸ λεξιλόγιον.

Vocative, ἡ κλητική.

Vowel, τὸ φωνῆεν.

Vulgar, κοινός, χυδαῖος.

THE WRITTEN CHARACTER.

GREEK handwriting varies as much as English, and is just as difficult, for a foreigner who has not a thorough knowledge of the language, to decipher. The forms given below are those in ordinary use, written in a clear, bold hand, to aid the beginner. The abbreviations must be learned by practice.

PRINTED.				WRITTEN.	
				CAPITAL.	SMALL.
Alpha	...	α	...	<i>A, A</i>	<i>a</i>
Vēta	...	β	...	<i>B, B</i>	<i>b</i>
Ghamma	...	γ	...	<i>Γ</i>	<i>γ</i>
Dhelta	...	δ	...	<i>Δ</i>	<i>δ</i>
Epsilon	...	ϵ	...	<i>Ε</i>	<i>ε</i>
Zēta	...	ζ	...	<i>Z</i>	<i>ζ, ζ</i>
Ēta	...	η	...	<i>H, H</i>	<i>η</i>
Thēta	...	θ	...	<i>Θ, Θ</i>	<i>θ</i>
Eota	...	ι	...	<i>I</i>	<i>ι</i>
Kappa	...	κ	...	<i>K, K</i>	<i>κ κ</i>
Lamvtha	...	λ	...	<i>Λ, Λ</i>	<i>λ λ</i>
Me	...	μ	...	<i>M, M</i>	<i>μ</i>

PRINTED.				WRITTEN.	
				CAPITAL.	SMALL.
Ne	...	ν	...	<i>N, N</i>	<i>n n</i>
Xe	...	ξ	...	<i>Ξ</i>	<i>ξ, ξ, ξ</i>
Omicron	...	o	...	<i>O</i>	<i>o</i>
Pe	...	π	...	<i>Π, Π</i>	<i>π π</i>
Rho	...	ρ	...	<i>Ρ, Ρ</i>	<i>ρ</i>
Sēghma	...	σ, s	...	<i>Σ, Σ</i>	<i>σ, s</i>
Taf	...	τ	...	<i>Τ, Τ</i>	<i>τ, τ</i>
Ēpsilon	...	υ	...	<i>Υ, Υ</i>	<i>υ</i>
Fe	...	ϕ	...	<i>Φ, Φ</i>	<i>φ</i>
He	...	χ	...	<i>Χ</i>	<i>χ</i>
Pse	...	ψ	...	<i>Ψ</i>	<i>ψ</i>
Omegha	...	ω	...	<i>Ω</i>	<i>ω</i>

Ἐν Ἀθήναις, ἡ 30^η Ἰουλίου 1879

Θέτατε κύριε

Ποδὺ δωσάμαι ὅτι ἔμπω αἰρετοδ-
κῆτον κωδύματος ἀναγκάζομαι τὰ μὲν
διδῶ τὴν ὑμνῆ ἔμπω πρόκλησιν ἕς τὴν
ὑδρομένην τῆς αὔριαν. ἔσθλοτασσόμενος
τὰ ὑφραῖω ὑμῶν καὶ προφορικῶς τὰς
ἐχαριστίας μου, σὰς παρακαδῶ τὰ μὲν
παρζυρήσιν τὴν ἀποσίαν μου, καὶ διαβε-
δῶ μὲ ἰδιαίτερος ὑποδύτως καὶ φιλίας

Ὅπως ἔμπωτος

Δ. Γρ. Κ...

Τῷ Ἀξιολύτῳ Κυρίῳ

Κῶ

Ἐν Ἀθήναις

Ἐν Ἀθήναις, τῇ 30ῇ Ἀπριλίου, 1879.

Φίλτατε Κύριε,

Πολὺ λυπούμαι ὅτι ἔνεκεν ἀπροσδοκῆτου κωλύ-
ματος ἀναγκάζομαι νὰ μὴ δεχθῶ τὴν εὐμενῇ ὑμῶν πρόσκλησιν
εἰς τὴν ἐκδρομὴν τῆς αὔριον. Ἐπιφυλασσόμενος νὰ ἐκφράσω
ὑμῖν καὶ προφορικῶς τὰς εὐχαριστίας μου, σᾶς παρακαλῶ νὰ
μὴ παρεξηγήσητε τὴν ἀπουσίαν μου, καὶ διατελῶ μετ' ἰδιαι-
τέρας ὑπολήψεως καὶ φιλίας,

Ὅλος Ὑμέτερος,

Δ. Γρ. Κ

Τῷ Ἀξιότιμῳ Κυρίῳ,

Κφ.

Ἐνταῦθα.



APPENDIX.

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APPENDIX.

ON THE RELATION OF MODERN TO CLASSICAL GREEK, ESPECIALLY IN REGARD TO SYNTAX¹.

§ 1. THE relation of ancient to modern Greek differs not only in nearness but in kind from the relation of ancient Latin to any language of Latin origin. After the fall of the Western Empire in the fifth century, popular Latin finally superseded the Latin of elegant literature. It was the '*lingua romana rustica*,'—representing Ennius and Naevius rather than Cicero and Virgil,—that mainly furnished those elements which successive phases of alloy at last transmuted into French and Italian, Spanish and Portuguese. Meanwhile the Eastern Empire, surviving the Western by a thousand years, protected the framework of the Greek language, and carried it safely into the fifteenth century. Details of syntax and vocabulary were modified, but the organism was never dislocated.

§ 2. In ancient Greek, as in ancient Latin, the literary and the popular idiom had necessarily tended to diverge. But the literary prose of the Greek classical age had remained in a comparatively close relation with living speech. It was, in fact, essentially the higher or more cultivated form

¹ My thanks are due to Professor Michael Constantinides, of the Hellenic College, London, and to the Rev. H. F. Tozer, Fellow of Exeter College, Oxford, for their kindness in reading the proof-sheets of this Appendix, and for some valuable suggestions.

of a natural and spontaneous utterance; it was never artificial in the same sense as the literary Latin of the later Republic and of the Empire. Thus from the first it was fitted to exercise a vital influence over the spoken, no less than the written, Greek of after-times. Two special causes have contributed to maintain that influence.

(1) From the time when the political liberties of ancient Greece were extinguished, the sentiment of Hellenic nationality and the pride of Hellenic descent have always recognised their most generally effective symbol in the classical Greek literature. Hence the power of that literature in Greek-speaking countries, much as it has fluctuated, has always been, on the whole, superior to any power which classical Latin literature could exert over men who felt that the true distinction of Rome was derived less from arts or letters than from arms and laws. (2) The Greek Church, partly through the patristic writings and the liturgic formularies, partly through the intimate relations of the parochial priesthood with the people, has supplied a perpetual link between the language of daily life and the comparatively pure idiom of Byzantine prose.

§ 3. That Greek, as distinguished from Latin, has never been 'dead,' is therefore a correct statement when it is properly defined.

The tradition of the Greek language, as usually written by the educated, has been substantially continuous. Suppose a person acquainted with classical Greek, but not acquainted with post-classical Greek of any period. Place before him a passage of Greek prose, such as would have been ordinarily written by a person of fair education at any period from 300 B.C. to the present day. Several details will be new to him, and he may be unable to give a version exact in every particular; but he will easily follow the general sense. Take, on the other hand, a person who knows ancient Latin alone, and try the same experiment

in any Romance language: even the general sense will, as a rule, completely baffle him.

The divergence of *colloquial* Greek from the classical type has often been, and in some cases still is, considerably wider,—the interval varying much, according as the gauge is a peasant patois or the familiar speech of the educated. Similarly a knowledge of Italian, available for the literature from Dante onwards, is not in itself a perfect key to the dialect of Venice. Yet even the most debased form of Romaic has still been ancient Greek in another sense from that in which any Romance dialect is ancient Latin. That which ancient Greek has in common with a Romaic patois is not merely a number of reconstituted elements, but a coherent and organic basis, which has been more or less thickly overlaid, but never broken up.

§ 4. The classical student is apt to compare modern Greek directly with such Greek as was written until about 300 B. C. Departures from classical syntax, dilutions of terse classical phrases, assume in this view the aspect of modern corruptions. Further inquiry shows, however, that many particular ‘modernisms’ can be traced back at least two thousand years. In many more instances the tendencies which the ‘modern’ traits express are discoverable in the earliest records of the language. Modern Greek has inherited, not only the ancient literature, but also an oral tradition which preceded that literature, which co-existed with it, and which has survived it. If, then, the character of modern Greek is to be estimated aright, it is necessary to take some account of that historical development which separates the close of the ‘classical’ age from the present century.

§ 5. Alexander’s conquests made Greek the language of government and business, as well as of literature and society, among the populations of Egypt, Syria, and north-western Asia. Then in the course of the third century B. C. arose the literary *Common Dialect*. This meant ‘the dialect in general

use,' as distinguished from the *pure Attic* dialect of the standard Attic classics. The beginning of a transition can already be seen in the prose of the non-Athenian Aristotle. The 'Common Dialect' was based on the Attic, but admitted forms, words, and phrases which were not Attic. It is used, with various modifications, by the later prose-writers generally, as Polybius (145 B. C.), Diodorus Siculus (40 B. C.), Strabo (18 A. D.), Plutarch (90 A. D.), Pausanias (160 A. D.). In the Augustan age some literary critics, among whom Dionysius of Halicarnassus (25 B. C.) was eminent, made an attempt to revive the feeling for a purer Attic style. The aim of the 'Atticists' is best represented by the prose of Lucian (160 A. D.), which, though artificial and not always minutely correct, approached the Attic standard more nearly than any that had been written since the age of Demosthenes.

§ 6. Meanwhile a new type of colloquial Greek arose among the mixed populations of Asia, Syria, and Egypt. This was tinged with different colours by different nationalities, but was always far less pure than the literary 'Common Dialect.' One form of it, that which prevailed in Egypt, was known as the *Dialect of Alexandria*. This was used by the Alexandrian Jews who made the Greek version of the Old Testament (*circ.* 283-135 B. C.) It was also the parent of the dialect used in the New Testament, and (since Scaliger's time) usually called *Hellenistic*, because *hellenistes* was the recognized term for a Greek-speaking Jew (Acts vi. 1).

The 'Hellenistic' Greek of the New Testament is of capital importance for the Modern language. The diction of the New Testament had a direct influence in moulding the Greek ordinarily used by Christians in the succeeding centuries. Further, this Hellenistic supplies a measure of the Greek language as then commonly spoken, while the contemporary profane literature only shows how, in the higher style, it was written.

§ 7. The foreign element which is present in the New Testament Hellenistic may first be defined and separated. It is due partly to the ancient Hebrew in which the books of the Old Testament are written, partly to the 'Aramaic' or Syro-Chaldaic form of Hebrew which, at the beginning of the Christian era, was commonly spoken by the Jews of Palestine. This Hebraic tinge is seen in many particular words or phrases, as when *ὑπερέβη* = 'a transgression,' *ἄρτον φαγεῖν* = 'to take food,' *πρόσωπον λαμβάνειν* = 'to be a respecter of persons;' and in such constructions as *ἐσθίειν ἀπὸ ψυχίων* (instead of the simple genitive), *ἀρέσκειν ἐνώπιόν τινος* (instead of the simple *τινί*), or *δύο δύο* (an idiom which has survived) instead of *ἀνὰ δύο*, 'by twos.' In many other instances the Hebrew colouring is due to the fact that the expression of the new spiritual life demanded terms which the Greek vocabulary of the day could not furnish.

More generally, it may be said that the Hebraic stamp is seen in two broad traits: (i.) graphic circumstantiality, as *ἐγράφη διὰ χειρός τινος* instead of *ὑπὸ τινος*: (ii.) simple and monotonous connection of clauses, without any attempt at terse and varied periods. In this respect the style is to that of Plutarch much what the *ειρομένη λέξις* of Herodotus is to the *κατεστραμμένη λέξις* of mature Attic prose. Modern Greek says *ἦλθε καὶ εἶπε* rather than *ἔλθων εἶπε*. This tendency to forego the use of the participle is already apparent in the New Testament. Latin influence touches the syntax of the New Testament only in so far as it had already affected the 'Common Dialect': it may be traced in a few uses such as *παρακαλῶ ἵνα ἔλθῃ* (*praecipio ut veniat*), *πρὸ ἑξ ἡμερῶν* (*ante sex dies*), but gives no pervading colour.

§ 8. Apart from these traits, the language of the New Testament is essentially the later Greek of Alexandria. As regards diction, the Common Dialect is seen in such Attic forms as *ἀετός* side by side with un-Attic forms such as *ρήσσω*. Words which in classical Greek were only poetical

are now current, as ἀλαλητός, θεοστυγής, ἀλέκτωρ. Familiar words take new forms, as νουθεσία (for νουθέτησις), ἀνάθεμα (for ἀνάθημα): or they have new meanings, as φθάνειν = 'to arrive,' παρακαλεῖν = 'to entreat,' senses which Modern Greek retains. A distinct feature consists in the Christian sense now given once for all to such terms as πίστις, δικαιοῦσθαι, ἡ σάρξ, ὁ κόσμος, κλητός, ἀπόστολος. New compounds, often clumsy, arise where the need is felt: thus the Modern πληροφορία ('information') already occurs, though only as = 'full assurance,' 'certainty'.¹ Neuter nouns like βάπτισμα, adjectives like πρωϊνός, and such verbs as ἐξουθενόω, ὀρθρίζω, σινιάζω, are formed with especial facility. The vocabulary of classical Greek is, in this Hellenistic phase, going through a furnace, and being re-cast by the moulding power of oral use.

§ 9. In syntax, more strikingly than in diction, the tendencies of Hellenistic are those of Modern Greek. For example: 1. The Active Voice of the verb, with the reflexive pronoun, is often used instead of the Middle Voice. 2. The Optative Mood is becoming rare, especially in oratio obliqua. 3. The loss of a correct instinct for the use of the Moods is seen (e. g.) in the junction of ὅταν and εἰάν with the Indicative. 4. The Cases of nouns are unclassically used, as when προσκυνεῖν takes a dative, or γεύεσθαι an accusative. 5. The Dual number is disused. 6. ἵνα with the Subjunctive replaces the classical Infinitive in various contexts.

§ 10. But, while the Greek of the New Testament is colloquial, it is still the spoken language of the educated, and is not divided by any impassable gulf from the literary Common Dialect. It is less pure, less elegant, less various; but those who knew only the one could be at no loss to understand the other. A wider breach between literary Greek and the spoken language of the people dates from about 300 A. D. Between 750 and 900 A. D. the ancient

¹ In such a context as Rom. iv. 21, πληροφορηθεὶς ὅτι . . . δυνατός ἐστι, there is some approximation to the Modern use.

Greek traditions were in great measure effaced, chiefly by the Slavonian immigrations. In the satirical verses of the monk Theodorus Prodromus (1143–1180 A. D.)—called *πολιτικοὶ στίχοι* because written in the people's dialect—the spoken idiom has now taken a definite shape, far removed from that of the literary language. Prodromus, addressing the Emperor Manuel Comnenus, bewails the depression of literary pursuits. At Constantinople, he says, it is less profitable to make verses than to mend shoes:—

γείτοναν ἔχω πετζωτὴν, τάχα ψευδοτσαγγάρην
 πλὴν ἔνε¹ καλοφουνιστής, ἔνε καὶ χαροκόπος·
 ὅταν γὰρ ἴδῃ τὴν αὐγὴν περιχαρασσομένην,
 λέγει ὅς βράσῃ τὸ κρασίον καὶ βάλε τὸ πιπέριον
 εὐθὺς τὸ βράσειν τὸ θερμὸν λέγει πρὸς τὸ παιδίον του,
 νά το, παιδίον μου, ἀγόρασε χορδόκουλα σταμένον,
 φέρε καὶ Βλάχικον τυρίν ἄλλην σταμεναρέαν,
 καὶ δὸς με νὰ προγεύσωμαι, καὶ τότε νὰ πετζώνω.

'I have a neighbour, a cobbler,—may be a pretender to boot-making: now there is an epicure for you,—a very prodigal! When he sees the first streak of dawn, he says: "Let the wine be mulled,—put in the pepper." No sooner is the warm draught ready than he cries to his slave: "Look here, boy! buy me a shilling's worth of sausages; and bring a shilling's worth of Wallachian cheese, too,—and let me have some breakfast, and so to my cobbling."'

§ 11. This modern and popular form of Greek has been known as *Romaic*: i. e. the language of the Romaioi. 'Romans,' as the Greek-speaking subjects of the Eastern Empire called themselves from the 4th century onwards, while the name 'Hellenes' was reserved for the ancient Greeks or for adherents of paganism, and the inhabitants of Greece Proper were called 'Helladikoi.' Just, then, as 'Romaioi' were distinguished from 'Hellenes,' so *Romaic*, the language of the people, was distinguished from *Hellenic*, the language of the ancient literature.

§ 12. The linguistic reform begun in 1788 by Adamantios

¹ *ἔνε*, a form still used in some provinces, = *εἶνε* = *ἔστι*.

Koraës (born 1748, died 1833) had a strictly practical aim. Under Turkish rule the spoken Romaic had been much barbarised. Except at a few centres, it had become little better than a patois with local forms. In order to establish a standard medium of communication, Koraës proposed that, so far as it could be done without too violent a departure from actual usage, persons writing Greek should (i.) resume the classical inflexions of nouns and verbs, (ii.) discard imported foreign words, and use Greek words instead. The movement was not an effort of theoretic purism, but a working compromise.

§ 13. Since the beginning of this century, and especially since 1832, the general tendency of literary Greek has been to eliminate elements characteristic of the *lower* Romaic, and to approach in some degree to the type of the older Common Dialect, as written (for instance) by Plutarch. A few writers of the higher style have aimed at a still purer classicism. Speaking generally, we may say that the Greek of a well-written newspaper is now, as a rule, far more classical than the Hellenistic of the New Testament, but decidedly less classical than the Greek of Plutarch; being distinguished from the latter (i.) by the general characteristics of the higher or written Romaic; (ii.) by a modern complexion due to the literal translation into Greek of modern terms, as when 'a member of the commission' becomes μέλος τῆς ἐπιτροπῆς. The spoken language of the lower class is still the vernacular Romaic: that of the educated varies in purity according to circumstances. For the sake of being more intelligible, an educated Greek will use the literary idiom more largely in conversing with a foreigner than he would with a Greek. General statements on this subject are therefore to be avoided, since there is no really accurate gauge. Education and the influence of good journalism are gradually tending to lessen the interval between the written and the spoken language.

§ 14. By 'Modern Greek' is here understood the average

spoken and written idiom of the educated, apart, on the one hand, from literary ultra-classicism, and, on the other, from merely local or rustic patois. Thus defining it, I propose to take in order the principal points in which Modern differs from classical Attic Greek. It will be found that the distinctive features of later and Modern Greek can generally be traced to one of two principal tendencies, or to their combined action: viz. (i.) the desire of greater expressiveness; (ii.) the extension, by false analogy, of a classical usage.

I. The Definite Article.

§ 15. *Position of the Article in the attributive sentence.* In classical Greek, 'the wise man' = (a) ὁ σοφὸς ἀνὴρ, or (b) ὁ ἀνὴρ ὁ σοφός, or (c) ἀνὴρ ὁ σοφός. But (c), which really implies an afterthought,—'a man—I mean, the wise man,'—is far the least common in good prose: in the New Testament it is also rare, except where the attributive is formed by a clause with preposition or participle: as Acts xxvi. 18, πίσκει τῇ εἰς ἐμέ: x. 41, μάρτυσι τοῖς προκεχειροτονημένοις. In Modern Greek it is also rare, and usually occurs under the same condition as in the N. T.

§ 16. *The Article with Proper Names.* In classical Greek this use is less constant than in Modern. Thus in Xenophon, *Anab.* iii. 1. 8, καταλαμβάνει . . Πρόξενον καὶ Κύρον is immediately followed by προθυμουμένων δὲ . . τοῦ Προξένου καὶ τοῦ Κύρου: where the art. = 'the' Proxenus, 'the' Cyrus, just mentioned. But the modern Greek translator (Bardalachos) uses the art. in both places. Cp. p. 193 above, where ἐν τραγῳδίᾳ Πέρσας (Plutarch) is rendered by εἰς τὴν τραγῳδίαν τοὺς Πέρσας (Gennadius).

§ 17. *The Article prefixed to a whole clause.* Modern Greek can say, τὸ νὰ λέγῃ τις ταῦτα, περίεργον εἶναι, 'the fact of anyone saying this is strange.' This is essentially classical. Cp. Herodotus, iv. 127, ἀντὶ τοῦ ὅτι δεσπότης ἔφησας εἶναι ἐμός, 'in

return for your claiming (= ἀντὶ τοῦ φῆσαι σε) to be my master.' Plato, *Republic* p. 327 C, ἐν τι λείπεται, τὸ ἦν πείσωμεν ὑμᾶς, 'one thing remains, the chance of our persuading you.' So in N. T.: Luke xxii. 2, ἐξήτουν τὸ πῶς ἀνέλωσιν αὐτόν, 'they were busy with the question how they might destroy him:' cp. ib. i. 62. [Distinguish this usage from that by which the art. merely introduces a *quoted* word or phrase, as τὸ ἄνδρες, the word ἄνδρες: Galatians v. 14, ὁ νόμος . . . πεπλήρωται ἐν τῇ 'ἀγαπήσεις τὸν πλησίον σου.']

§ 18. *A peculiar modern use.* In Modern Greek the art. can be separated from the noun by a relative clause equivalent to an epithet: as, τὰ περὶ ὧν λέγομεν πράγματα, 'the affairs of which we speak.' Here the limit of resemblance to old Greek must be carefully marked. In old Greek the art. can stand before relative clauses: Plato, *Critias* p. 115 B, τὸν τε ξηρόν (καρπὸν) . . . καὶ τὸν ὅσος ξύλινος: Lysias, or. 23. § 8, τὸν τε Εὐθύκριτον καὶ τὸν ὃς ἔφη δεσπότης τούτου εἶναι. Demosthenes, *In Androt.* § 64, μισεῖν τοὺς οἷοσπερ οὗτος, where οἷουσπερ is certainly not right. Platon. *Ep.* 8. p. 352 E, τῶν δὲ ὅσα γένοιτ' ἂν. But probably no example occurs in classical Greek where such a relative clause, equivalent to an adjective, is followed by a substantive agreeing with an article, as if, in Plato, *Critias* l. c., we had καὶ τὸν ὅσος ξύλινος καρπὸν. See Xenophon, *Περὶ ἵππικῆς* vii. § 5, οὐ τὴν ὥσπερ ἐπὶ τοῦ δίφρου ἔδραν ἐπαινοῦμεν, ἀλλὰ τὴν ὥσπερ ὀρθὸς ἂν διαβεβηκὼς εἴη τοῖν σκελοῖν: 'we do not recommend that the rider should sit in the saddle as in a chair, but rather as if he were standing up with his legs apart.' This sentence accurately illustrates the classical usage: ἔδραν, agreeing with τὴν, follows the attributive clause ὥσπερ ἐπὶ τοῦ δίφρου, but does *not* follow the relative clause ὥσπερ ὀρθὸς ἂν διαβεβηκὼς εἴη τοῖν σκελοῖν. The reason is evident. The old language felt that in such a phrase as τὸν ὅσος ξύλινος the art. τὸν is really on the borderland between article and pronoun: hence it refrained from adding the noun in agreement with the article. Modern

Greek adds the noun, thus obtaining a more precise, but a harsher, construction.

II. Pronouns.

§ 19. Modern Greek uses τοῦ, τῆς, τῶν, etc., as shorter forms for the pronouns of the third person; as τὸν ἔβλεπα, 'I saw him:' τὸ εἶπε, 'he said it.' They are enclitic (i.) when they follow the verb, as πέμψετε τοὺς, 'send them,' πάρετε τα, 'take those things': (ii.) in the Genitive, after a noun, when they represent the possessive pronoun, as ἡ μήτηρ της, 'her mother:' οἱ φίλοι τῶν, 'their friends.'

It may be asked,—Is this a return to the earliest use of *ὁ, ἡ, τό* as a pronoun?

In Homer the pronominal *ὁ* is commonly emphatic, and, standing at the beginning of the clause, points a contrast (a) between different persons or things, or (b) between different acts of the same person; as Il. i. 29, τὴν δ' ἐγὼ οὐ λύσω, 'but *her* I will not loose:' 189, μερμήριζεν | ἢ δ' γε φάσγανον ὀξὺ ἐρυσσάμενος . . . | τοὺς μὲν ἀναστήσειεν, ὁ δ' Ἀτρεΐδην ἐναρίξοι, | ἢ ἐχόλον παύσειεν: 'whether he for his part [*δ' γε*—he to whom both courses were open] . . . should make *them* rise, while *he* slew [=and next slay] Atreides,—or should stay his wrath.' Cp. Aeschylus, *Suppl.* 443, ἢ τοῖσιν ἢ τοῖς πόλεμον αἰρεσθαι, 'to levy war against *these* or *those*.' In Attic the pronominal use is commonest (a) in the antithesis of *ὁ μὲν*, . . . *ὁ δέ*, 'the one—the other:' (b) in the *ὁ δέ* which merely continues a narrative. But we find also (c) such phrases as in Lysias, or. 19. § 59, καὶ μοι κάλει τὸν καὶ τόν, 'now please to call *him* [that man there], and *him*;' Demosth. or. 9. § 68, ἔδει τὸ καὶ τὸ ποιῆσαι καὶ τὸ μὴ

¹ The enclitic form sometimes follows the verb when the accented form has preceded: τὰ εἶδ' ἐτέ τα; 'Did you see those things there?' By a similar colloquial pleonasm, the accented form can follow another pronoun, when it stands immediately before the verb: τοῦτο ἔπρεπε τὰ τὸ εἰσεύρησθαι, 'you ought to have known that.'

ποιῆσαι, 'we ought to have done *this* and *that*, and not have done *the other thing* ¹.'

In Modern Greek, besides the Attic uses (a) and (b), (c) is also common: εἶπε τὸ καὶ τό, 'he said so and so.' Here there can be no doubt that an ancient colloquialism has survived, and that τό is the definite article. Apart from this idiom, however, the Modern τοῦ, etc., for the pronoun of the third person, is better regarded as a curtailment of αὐτοῦ, etc. This view is confirmed by the following considerations: (i.) the enclitic του, της, etc., can hardly be otherwise explained: (ii.) later classical prose exhibits no trace of a return, beyond the Attic limit, to the earlier pronominal use of δ, ἡ, τό: (iii.) Modern analogy shows that an oxytone or perispomenon dissyllable might lose its first syllable, as when ἐς τό becomes στό.

§ 20. *The Personal Pronoun αὐτός.* In classical Greek this pronoun has two uses. (i.) It is the *ordinary* pronoun of the third person when used substantively in any Case except the Nominative: ὁρᾷς αὐτόν, 'you see him.' (ii.) It is *intensive*, expressing the notion 'self,' when used (a) substantively in the Nominative: αὐτός ὁρᾷς, 'you *yourself* see:' (b) adjectivally, in any Case: ὁρᾷς αὐτὸν τὸν ἄνδρα, 'you see the man *himself*.'

In Modern Greek use (i.) remains, but (ii.) is modified. (a) In the Nominative, αὐτός, meaning 'self,' can take after it the enclitic genitive of the personal pronoun, and is then colloquially shortened to αὐός: thus:—

Plato.

αὐτός, ὦ Φαίδων, παρεγένου Σωκράτει ἐκείνῃ τῇ ἡμέρᾳ ἢ τὸ φάρμακον ἔπιεν ἐν τῷ δεσμοτηρίῳ, ἡ ἄλλου του ἤκουσας;—αὐτός, ὦ Ἐχέκρατες.

Modern Greek.

αὐός σου, ὦ Φαίδων, ὑπήγες εἰς τὸν Σωκράτην ἐκείνην τὴν ἡμέραν κατὰ τὴν ὁποίαν ἔπιε τὸ φαρμάκι εἰς τὴν φυλακὴν, ἡ ἀπὸ κανένα ἄλλον τὸ ἤκουσες;—αὐός μου, ὦ Ἐχέκρατες.

¹ In the N. T. (omitting, of course, the epic τοῦ γὰρ γένος ἐσμέν, quoted from Aratus, in Acts xvii. 28) the pronominal use has much the same

Another form is αὐτοὶ ὁ ἴδιος: e. g. 'they themselves do it,' αὐτοὶ οἱ ἴδιοι τὸ κάμνουν. And where 'self' implies 'alone' or 'unaided,' it can be expressed by μόνος μου, σου, του, etc.: 'who wrote it? I wrote it myself:' τίς τὸ ἔγραψε; μόνος μου τὸ ἔγραψα. (b) When the pronoun is used adjectivally in other Cases than the Nominative, it is usually no more than a demonstrative: e. g. ὁρᾷς αὐτὸν τὸν ἄνθρωπον, 'you see *that* man *there*:' while, 'you see the man *himself*,' would be ὁρᾷς αὐτὸν τὸν ἴδιον.

Already in the Greek of N. T. the intensive use of αὐτός is fluctuating. The proper force is found (e. g.) in Luke vi. 42: πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου . . . αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; On the other hand, see Luke xix. 2: καὶ ἰδοὺ, ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιελεῶνης, καὶ οὗτος ἦν πλούσιος. Here αὐτός cannot be rendered, 'he himself;' it is at most an emphasized 'he,' = 'that same man,'—as in the Greek of to-day.

§ 21. ὁ ἴδιος ('the very one'), as the modern equivalent for ὁ αὐτός ('the same') requires notice here. ἴδιος, from the pronoun-stem *Fe* (=Latin *suus*, *se*), means properly 'what belongs to one's self.' In classical Greek ἴδιος means (i.) 'private' as opposed to 'public,' e. g. πλοῦτος ἴδιος ἢ δημόσιος: (ii.) 'distinctive,' 'peculiar,' e. g. ἔχει ἰδίαν φύσιν, it has a nature distinct from that of others. From this latter use of the word to mark *individuality* the modern Greek use springs: αὐτὸς ὁ ἴδιος, 'he, *the very man*' = 'he himself.' 'Is that the man of whom you spoke?' εἶναι αὐτὸς ὁ ἄνθρωπος περὶ τοῦ ὁποίου εἶπετε; 'It is *the same*,' εἶναι ὁ ἴδιος (= 'the very man'). The use of ἴδιος as an emphatic possessive in the N. T., which will be noticed presently, illustrates the transition.

limits as in classical prose: i. e. it occurs in (a) ὁ μὲν . . . ὁ δέ, (b) the narrational ὁ δέ, (c) as a semi-colloquial demonstrative, e. g. Luke xvii. 24, ἀστράπτουσα ἐκ τῆς ὑπ' οὐρανὸν εἰς τὴν ὑπ' οὐρανόν, 'flashing from *this* to *that* region.'

§ 22. *The Reflexive Pronoun.* This is commonly formed in Modern Greek by adding the Genitive of the personal pronoun, used as a possessive, to *ἐαυτοῦ* declined with the article; *βλάπτει τὸν ἐαυτὸν του*, 'he hurts the self of him' (=himself), *βλάπτομεν τὸν ἐαυτὸν μας* (for even with the plural *μας, σας, των* the singular of *ἐαυτοῦ* is retained), 'we hurt the selves of us,' (=ourselves). The origin of this use can be traced to the classical use of *ἐαυτοῦ* as the reflexive, not only of the third person, but also of the first and second (a primitive use reasserting itself, as in Sanskrit *sva* serves for all three persons): e. g. (i.) First person, Soph. *O. T.* 138, αὐτὸς αὐτοῦ [=ἐμαυτοῦ] τοῦτ' ἀποσκεδῶ μύσος: Plat. *Phaedo* p. 78 B, δὲ ἡμᾶς ἀνέρεσθαι ἐαυτούς [=ἡμᾶς αὐτούς]: (ii.) Second person, Aeschylus, *Agam.* 1110, ἀμφὶ δ' αὐτᾶς [=σεαυτῆς] θροεῖς: Demosth. *Olynth.* 1. § 2, εἴπερ σωτηρίας αὐτῶν [=ὑμῶν αὐτῶν] φροντίζετε. In the N. T. these uses are, for the plural, much more frequent than in classical Greek: as Acts xxiii. 14, ἀνεθεματίσαμεν ἐαυτούς=ἡμᾶς αὐτούς: Philipp. ii. 12, τὴν ἐαυτῶν [=ὑμῶν αὐτῶν] σωτηρίαν κατεργάζεσθε. For the *singular* number the N. T. has no example where the reading is unquestioned; see, however, John xviii. 34, Galat. v. 14. In classical Greek, too, the instances of the *singular* are usually doubtful (in prose), e. g. Xen. *Mem.* i. 4. 9; ii. 6. 35; where for *ἐαυτοῦ* a variant is *σεαυτοῦ* or *σαντοῦ*. This is no accident. In the *singular* number it was easy to distinguish the ordinary from the emphatic reflexive; e. g. 'You hide yourself,' κρύπτεις σεαυτὸν: 'blame yourself (and not others),' σὲ αὐτὸν [or αὐτὸν σέ] αἰτῶ. But this distinction was less easy with the plural forms ἡμῶν αὐτῶν, ὑμῶν αὐτῶν. Hence it was convenient, in the plural number, to use *ἐαυτῶν* for the non-emphatic reflexive of the first and second persons, reserving ἡμῶν αὐτῶν, ὑμῶν αὐτῶν, for the expression of emphasis.

Modern Greek goes one step further. In *βλάπτει τὸν ἐαυτὸν του*, 'he hurts the self of him,' we see that the word *ἐαυτοῦ* has now come to be used as a noun, expressing the abstract

idea of 'self,'—the language of daily life thus bearing an unconscious mark of metaphysical reflection. It is no longer enough, then, to say, as Plato could say, *ἐρωτῶμεν ἑαυτούς*, 'we ask selves:' it is necessary to be more explicit; *ἐρωτῶμεν τὸν ἑαυτὸν μας*, 'we ask *the* selves of *us*.'

§ 23. *Possessive Pronouns.* Classical Greek has three forms; (a) with the genitive of the personal pronoun, where there is no emphasis, *ὁ πατήρ σου*, 'thy father'; (b) where a slight emphasis or contrast is implied, *ὁ σὸς πατήρ*, 'thy father' (and not another's); (c) for strong emphasis, *ὁ σεαυτοῦ* (or *ὁ σὸς αὐτοῦ*) *πατήρ*, 'thy *own* father.'

The general tendency of later Greek was habitually to use (a), to drop (b), and to vary (c). In the N. T. *ἐμός* (most frequently used by St. John) and *σός* are rare, except where there is an emphasis somewhat more distinct than the classical use necessarily implies; while *ἡμέτερος*, *ὕμέτερος*, occur not more than ten times each. The strongly emphatic possessive (of all three persons) is expressed in the N. T. by *ἴδιος*, e. g. 1 Cor. iv. 12, *κοπιῶμεν, ἐργαζόμενοι ταῖς ἰδίαις* [=classical *ταῖς ἡμετέραις αὐτῶν*] *χερσί*, 'with *our own* hands.' And *ἴδιος*, like the adjectival possessive in older Greek, can be further strengthened by the genitive of the personal pronoun, 2 Pet. iii. 3, *τὰς ἰδίας αὐτῶν ἐπιθυμίας*.

In Modern Greek form (a) is the same, except that instead of *αὐτοῦ, αὐτῆς, αὐτῶν* the enclitics, *του, της, των*, are used; and instead of *ἡμῶν, ὑμῶν*, the enclitics *μας, σας*. As regards (b), *ἐμός, σός, ἡμέτερος, ὑμέτερος, σφέτερος*, have disappeared from all but the higher literary style. For (c) *ιδιός*¹ is used, e. g. *ἡ ἰδική μου οἰκία*, 'my *own* house'; *τὰ ἰδικά μας (σας, των) βιβλία*, 'our (your, their) *own* books.' Like the classical, *ὁ ἐμός*, &c., *ὁ ἰδιός* expresses 'mine,' &c.; e. g. *τίνος εἶναι τὸ βιβλίον*;

¹ It is hardly necessary to remind the reader that *ιδιός* (very commonly pronounced *ιδικός*), a form of *ειδικός*, 'special' (*είδος, species*, stem *Fiδ*), has nothing to do with *ἴδιος*, 'own' (pronoun-stem *Fe*). The use of *ιδικός* as = *proprius* occurs as early as Leo Philosophus (circ. 895 A.D.).

'Whose is the book?' 'It is theirs,' εἶναι τὸ ἰδικόν των. Note that in later Greek the unemphatic possessive is constantly added where in classical Greek it is omitted. Thus, 'Lay on thy hand' would be sufficiently expressed in classical Greek by ἐπίθες τὴν χεῖρα. But in Luke iv. 11 we have ἐπίθες τὴν χεῖρά σου: and so in Modern Greek.

§ 24. *Relative Pronouns.* (1) ὅστις. In classical Greek, while the ordinary simple relative is ὅς, ὅστις implies the class to which the subject belongs. Hence (a) where the antecedent is indefinite, ὅστις = 'whoever;' (b) where the antecedent is definite, it has a causal force: οὗτος, ὅστις τοσαῦτα ἔπαθεν, ἐλέου ἐστὶν ἄξιος, 'this man deserves pity, seeing that he [lit. 'as one who'] has suffered so much,' Lat. *qui tanta perpessus sit*. In the N. T. ὅστις is rare except in the nominative (though ὅτι, accus. neut., and ὥς ὅτου occur), and never introduces an indirect question, τίς being preferred. And already we see the tendency to use ὅστις as the *simple* relative: no natural interpretation can make it more in Luke ii. 14, εἰς πόλιν Δαυείδ, ἧτις καλεῖται Βηθλέεμ. Modern Greek uses ὅστις (a) indefinitely: ὅτι καὶ ἂν εἴπῃ, 'whatever he may say;' (b) for ὅς, chiefly in nom. masc. and fem., but not neut.: ὁ ἀνὴρ ὅστις, ἡ γυνὴ ἧτις, τὸ παιδίον ὅπερ (not ὅτι). The disuse of ὅς in common speech is characteristic; so simple a form ceased to satisfy the desire of emphasis.

§ 25. (2) ὁ ὅποιος. The adoption of this pronoun as an ordinary relative in Modern Greek evinces a similar loss of precision. Compare these two forms, (a) ἔργα ἃ λέγεις, 'deeds *which* you mention,' and (b) ἔργα ὅποια λέγεις, 'deeds *such as* you mention.' Obviously (b) might serve, in a given case, as a loose equivalent for (a); e. g. Pausanias, i. xiv. 1, τὰ δὲ ἐς αὐτὸν ὅποια λέγεται γράψω, παρὲς ὅποσον εἰς Δηϊόπην ἔχει τοῦ λόγου, 'I will record *such* stories *as* are [actually] told regarding him, omitting *so much* of the story *as* [=that definite part which] relates to Deïope.' So far only does old Greek countenance the modern use of ὅποιος. But Neo-Hel-

lenic seeks to compensate for laxity by emphasis, and so, prefixing the article, uses *ὁ ὁποῖος*¹.

It is probable that the Modern Greek use of *ὁ ὁποῖος* as an ordinary relative was encouraged by the analogy of the Italian *il quale*. The latter (unlike the French *le quel*, when relative) can be used even when no preposition precedes, merely as a relative of greater precision or emphasis; e.g., 'i beni di questa vita, *che* l'uomo desidera;' where *i quali* (=τὰ ὁποῖα) might replace the ambiguous *che*, if it was desired to mark that the antecedent is *beni* and not *vita*. Cp. Shakspeare, *Richard II.* i. 1. 90, 'Nobles . . . *the which* he hath detained;' though elsewhere Shakspeare usually has 'the which' only after a preposition, like *le quel*. In *ὁ ὁποῖος*, *il quale*, *le quel*, 'the which,' the addition of the article converts an indefinite into a definite relative².

§ 26. (3.) The popular use of *ὅπου* (commonly written *ὁποῦ*), or even of *ποῦ*, for the relative of both numbers and all cases, is a curious example of false analogy; e.g. τὰ χρόνια ποῦ ἐπέρασε, 'the years which he has passed;' τὸν ἄνδρα ὁποῦ εἶδα, 'the man whom I have seen.' The origin of the use is manifest. Cp. Aristophanes, *Aves* 1300, ᾧδον δὲ . . . πάντες μέλη, | ὅπου χελιδὼν ἦν τις ἐμπεποιημένη, 'all were singing songs, *where* [=in which] a swallow was introduced.' Here *ὅπου*=ἐν οἷς. Beginning from sentences of this type, the use of *ὅπου* would be gradually extended in the vernacular.

¹ Even for this we can find at least the semblance of a parallel in old Greek: Dem. *De Cor.* § 146, συνέβαινε δὲ αὐτῷ τῷ πολέμῳ κρατοῦντι τοὺς ὁποιοῦσθ' ὑμεῖς ἐξεπέμπετε στρατηγούς . . . κακοπαθεῖν, 'it was his misfortune that, while he was conquering all generals, good or bad, whom you sent out, he was disabled.' If τοὺς agrees with ὁποιοῦσθ' here, then the article is used as in Modern Greek. But it may be explained as the article followed by a relative clause = τοὺς ὁποιοῦσθ' ἐξήλθον στρατηγοί. See above, on the Definite Article, I. § 16.

² In *Winter's Tale*, iv. 4. 539, we find 'the' with 'whom': 'your mistress, from *the whom* I see there's no disjunction.' This is as strange as ἀπὸ τῆς ἧς would be, and, if not unique, is very rare.

Suppose, e.g., such a phrase as τὰ πράγματα ὅπου εὐτυχεῖ, 'the matters in which he prospers.' Here ὅπου might be conceived as representing an accusative of respect, δ: and thus the way would be prepared for its use as a substitute for the accusative in other contexts also. In English, 'the men as (=whom) he met,' happens to be a lower vulgarity than the parallel ὅπου of Modern Greek; but it shows how popular use welcomes an unvarying form which saves the trouble of declining the relative.¹

III. The Noun.

NUMBER.

§ 27. The Noun, like the Verb, has no longer a Dual Number. The Dual is seen most fully developed in the older Asiatic (or properly 'Aryan') languages of the Indo-European family. In classical Greek it is already infrequent, being seldom employed save where the notion of a pair or pairs is prominent: thus Ismene to Antigone (Sophocles, *Ant.* 58), μόνα δὴ νῶ λελειμμένα, (*we two, left quite alone*)... γυναῖκε...οὐ μαχουμένα: yet even there the verbs are plural. The plural is indeed constantly combined with the dual; cp. Pindar, *N.* x. 64, ἐξικέσθαι καὶ . . . ἐμήσαντο. In the Hellenistic of the N. T. the dual never occurs, either of noun or verb (except in δύο). In Latin it remains only in *duo*, *ambo*: as the oldest Teutonic dialects also have a dual only in the pronouns of the 1st and 2nd persons.

§ 28. *Neuter Plurals with Plural Verb*.—This, the regular Modern construction, occurs in classical Greek chiefly (1) when the neuter noun denotes (a) living creatures, as Thuc. i. 58, τὰ τέλη ὑπέσχοντο, 'the authorities promised;'; or (b) inanimate objects which are personified, as Herod. ii. 96, τὰ πλοῖα . . . ἀνὰ τὸν ποταμὸν οὐ δύναται πλέειν, 'the boats cannot

¹ Cp. Shaks. *J. C.* i. 2. 33, 'That gentleness as I was wont to have;'
Rich. III. ii. 1. 33, 'With hate in those where I expect most love.'

make head against the current.' (2) When plurality is emphasized, Xen. *Anab.* i. 7. 17, φανερά ἦσαν . . . ἱχθὺν πολλά. In Hellenistic the same exceptions hold good; as (1) Jas. ii. 19, τὰ δαίμόνια πιστεύουσι καὶ φρίσσουν: (2) John xix. 31, ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη. On the other hand, the normal usage still remains; John xix. 31, ἵνα μὴ μείνῃ τὰ σώματα. The influence of Latin must have tended to abolish in later Greek the peculiarly Hellenic use, which would come to be felt as ungrammatical; and thus the exception, never rare, at last became the rule.

CASE.

§ 29. An 'inflectional' (or 'amalgamating') language, like Greek, expresses different relations of the noun by adding different endings to an unchanging stem; e.g. stem *πατερ*, nomin. *πατερ-ς* (*πατήρ*), gen. *πατέρ-ος*, etc. In the youth and prime of a language, these case-endings are still felt to be so expressive that many special relations can be denoted by them without further aid. Thus in classical Greek it was still possible to say, *τούτων ἐγένετο*, 'Ἑλλάδι οἰκεῖ', meaning, 'he sprang *from* these,' 'he lives *in* Greece.' Even then, however, it was becoming more usual to say, *ἐκ τούτων ἐγένετο*, *ἐν Ἑλλάδι οἰκεῖ*. In post-classical Greek, as the instincts which first shaped the language lose their freshness, the recourse to prepositions becomes more frequent.

§ 30. This tendency was most strongly marked in regard to the DATIVE, because this case had taken to itself the largest variety of meanings. The process which finally led to the almost total disuse of the Dative in Modern Greek is curious and instructive.

The meanings of the Dative in classical Greek are of two classes: those which in Sanskrit are expressed by the Locative or the Instrumental,—cases of which Greek preserves only a few vestiges,—and those which were originally special to the Dative.

1. The Locative denoted (a) the *place in which*, or (b) the *moment when*. Greek has the locative suffix in such a dative as παιδ-ί, and such an adverb as οἴκοι. 2. The Instrumental denoted (a) that *with which* a thing is done—the instrument proper; (b) the thing or person which *accompanies* an action. This ‘sociative’ use may have been the earlier one, from which the special ‘instrumental’ sense was derived. In Sanskrit the Instrumental has two suffixes, *a* (seen in *āma*, *τάχα*), and *bhi*, (*βίη-φι*, *ᾄχες-φι*).

The Greek Dative, doing duty for these lost cases, could express, 1. (a) place where; ‘Ελλάδι, *in Greece*: (b) point of time; τῇ πρώτῃ ἡμέρᾳ: 2. (a) instrument; κτείνει τῷ ξίφει: (b) circumstance; ἀπώλοντο αὐτοῖς ἵπποις, they perished, *with* their very horses,—‘horses and all.’

Apart from these locative and instrumental meanings, two others were originally special to the Dative.

1. It denoted the *object* to which verbal action *passes on*; whether the verb has also an *immediate* object in the accusative, as δὸς τοῦτο ἐμοί, or is ‘intransitive,’ as πελάζω πόλει. 2. It denoted the person concerned or influenced, as ἀγαθὸν ἐκείνῳ, ‘good *for him*:’ νικᾷ τοῖς κριταῖς, ‘he conquers, in the opinion of the judges.’

§ 31. In the N. T. the Dative is still used for all those four meanings in which it replaced the Locative and the Instrumental. 1. (a) place; though this, as in classical Greek, is very rare: στοιχεῖν τοῖς ἵχνεσι, ‘*in the tracks*,’ Rom. iv. 12: (b) time; τῇ τρίτῃ ἡμέρᾳ, Matth. xx. 19: 2. (a) instrument; ἐβάπτισεν ὕδατι, Acts i. 5: (b) circumstance; προσευχομένη ἀκαλύπτῳ τῇ κεφαλῇ, 2 Cor. x. 30.

On the other hand, there is a tendency to use some substitute for the Dative precisely in those meanings which were originally peculiar to it. Thus: 1. Dative of object to which the action passes on: for λέγω τινί, λέγω πρὸς τινα (frequent); for πολεμεῖν τινί, πολεμεῖν μετὰ τινος, Rev. xii. 7. 2. Dative of person concerned or influenced: ἐλεημοσύνας

ποιήσω·ν εἰς τὸ ἔθνος μου, Acts xxiv. 17 : ἤρεσεν ἐνώπιον τοῦ πλήθους, Acts vi. 5 : εὐδοκεῖν εἰς τινα, 'to be well pleased in him,' 2 Pet. i. 17 (cp. εὐδοκεῖν τοῖς γιγνομένοις, Polyb. iv. 22).

§ 32. In Modern Greek this tendency is further developed, until in every relation the classical Dative has been superseded. This will be best shown by examples:—

1. *Locative*. Classical οἰκῶν (ἐν) τῇ πόλει = Modern οἰκῶν εἰς τὴν πόλιν.

2. *Temporal*. C. τῇ τρίτῃ ἡμέρᾳ = M. τὴν τρίτην ἡμέραν.

3. *Instrumental (proper)*. C. τύπτοντες τοῖς δόρασι = M. κτυποῦντες διὰ τῶν δοράτων. *Causal*. C. ἐβλάφθησαν τῇ ἀναρχίᾳ, 'they were injured by their anarchy' = M. ἐβλ. ἐκ τῆς ἀναρχίας.

4. *Circumstantial*. C. μιᾷ ὁρμῇ, 'with one impulse' = M. μετὰ μιᾷς ὁρμῆς, or μὲ μιάν ὁρμὴν. C. ἐνι προέχει, 'he has the advantage in one thing' = M. εἰς ἐν προέχει.

5. *Dative of object to which action passes on*. C. δίδωμι τί τινι = M. δίδω τι πρὸς τινα, or εἰς τινα. C. συνεστάθη Κύρῳ, 'he was introduced to Cyrus' = M. συνεστάθη πρὸς τὸν Κύρον. C. ὁμόσας ἡμῖν, 'having sworn to us' = M. ὁμόσας εἰς ἡμᾶς.

6. *Dative of person concerned*. C. χρήσιμον ἡμῖν = M. χρήσιμον εἰς ἡμᾶς. C. κοινὸς πᾶσι = M. κοινὸς δι' (or εἰς) ὅλους. C. συμφέρει τῇ στρατιᾷ = M. συμφέρει διὰ (or εἰς) τὴν στρατιάν.

Hence in Modern Greek, as now spoken, the Dative is rarely heard, except in μοί, σοί, τῷ, τῇ, τοῖς, ταῖς, and a few common phrases, such as ἐντοσούτῳ ('meanwhile'), ἐν καιρῷ, ('in season,') ἐν Ἑλλάδι, etc.

§ 33. The ACCUSATIVE had already supplanted the Genitive or Dative after some verbs in Hellenistic Greek: e.g. καταδικάω τινά (for classical τινός), Matth. xii. 7 : ἐγύσατο τὸ ὕδωρ (for classical τοῦ ὕδατος), John ii. 9 : προστάττει τινά (for τινί), Act. Apocr. 172. When a fine sense for language is failing, it is natural to use the direct Accusative to express any object which verbal action affects, and so to efface the difference between 'transitive' and 'intransitive' verbs: as in the English vulgarism, 'he wrote *them* to expect him,' or

the German 'etwas widersprechen.' Thus in Modern Greek we sometimes find a simple Accusative after ἐπιβουλεύω, ἀκολουθῶ, προστάσσω, παραγγέλλω (τινὰ νὰ κάμῃ τι). And this is very common when τόν, τοὺς (as pronoun) precedes the verb, e.g. τὸν εἶπα, 'I said to him : ' ὅταν τοὺς δοθῇ προσταγή, 'whenever the order is given them.'

§ 34. Modern Greek has retained the classical use of the GENITIVE to a far greater extent than that of the Dative ; though in many relations a preposition is now added where the simple Case formerly sufficed. As regards the ordinary colloquial use, these points may be noted :—

1. After Comparative Adjectives ἀπό or παρά is used with the Accusative : see below § 35, and cp. § 41.

2. A noun of number or material can be followed by the Nominative : 'three myriads of soldiers,' τρεῖς μυριάδες στρατιῶται : 'a glass of water,' ἐν ποτήρι νερό.

3. The Genitive of price can be represented by the Accusative : 'he sold the horse for 500 francs,' ἐπώλησε τὸ ἄλογον πεντακόσια φράγκα.

4. Words of fulness, etc., can take the Accusative with or without μέ (μετά) : 'he fills the glass with wine,' γεμίζει τὸ ποτήριον (μέ) κρασί : 'a house-full of people,' οἰκία γεμάτη (μέ) ἀνθρώπους. The simple Accusative is Hellenistic : Phil. i. 11, πεπληρωμένοι καρπὸν δικαιοσύνης : Rev. xvii. 3, θηρίον . . . γέμον ὀνόματα (v. l. ὀνομάτων).

5. The Genitives τοῦ, σοῦ, μου, with their enclitic forms, are sometimes used for the Dative : τοῦ τὸ εἶπα, 'I told him so : ' δῶσέ μου ψωμί, 'give me bread.'

COMPARISON OF ADJECTIVES.

§ 35. The COMPARATIVE can be formed with πλέον and the positive, as πλέον βέβαιος=βεβαιότερος. This form (with μᾶλλον) occurs in old Greek, as Eur. Med. 485, πρόθυμος μᾶλλον ἢ σοφωτέρα. The proper Comparative can be

strengthened by πλέον, as πλέον βεβαιότερος. This, too, is classical; Plato, *Laus* 781 A, λαθραύτερον μᾶλλον καὶ ἐπικλοπώτερον: and so in Hellenistic, 2 Cor. vii. 13, περισσοτέρως μᾶλλον.

Constructions. (i.) The Genitive is not ordinarily used after the Comparative in Modern Greek, except in the case of the enclitic personal pronouns, as φρονιμώτερός μου (σου, του, μας, σας, των). (ii.) Instead of it, ἀπό is commonly used with the Accus., as πλέον καλλίτερος ἀπό τοὺς ἄλλους, 'better than the others.' (iii.) Or παρά with Accus.; this last is classical, Thuc. i. 23, ἐκλείψει πικνότεραι παρά τὰ . . . μνημονεύμενα (more frequent in comparison with anything recorded): and Hellenistic, Heb. ix. 23, κρείττοσι θυσίαις παρά ταύτας. (iv.) From this easily arose the Romaic and Modern use of παρά as=the disjunctive ἢ, especially with a relative clause; thus in Rom. xiii. 11, (ἐγγύτερον ἡμῶν ἢ σωτηρία) ἢ ὅτε ἐπιστεύσαμεν, could be expressed by παρά ὅτε ἐπιστεύσαμεν.

§ 36. For the SUPERLATIVE, the classical form is now used only when the sense is *absolute*, e.g. σοφώτατος, 'very wise;' when it is *relative*, the Comparative is used with the definite article, as ὁ σοφώτερος ἀπὸ ὅλων, 'the wisest of all.' The germ of this use is already seen in Hellenistic, as Matth. xi. 11, ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ οὐρανοῦ=he who is less (than the rest)= 'the least.' Cp. Lucian, *Bis Accus.* 11, οὗτος κρατεῖν ἔδοξεν ὅς ἂν μεγαλοφωνότερος αὐτῶν ἢ καὶ θρασύτερος, 'who was most blatant and brazen among them;' Diogenes Laertius, vi. 5, ἐρωτηθεὶς τί μακαριώτερον ἐν ἀνθρώποις, 'what was the happiest lot,' (where it would be a false refinement to render, 'comparatively happy.')

NUMERALS.

§ 37. The classical forms of the cardinal numbers from 13 to 19 are, τρισκαίδεκα, τεσσαρεσκαίδεκα (τεσσαρακαίδεκα), πεντεκαίδεκα, ἑκκαίδεκα, ἑπτακαίδεκα, ὀκτωκαίδεκα, ἑνεακαίδεκα. The Modern forms are, δεκατρεῖς (neut. -τρια), δεκατέσσαρες (neut. -α),

δεκαπέντε, δεκαέξ, δεκαεπτά, δεκαοκτώ, δεκαεννέα. The N. T. has δεκατέσσαρες, δεκαπέντε, δέκα καὶ ὀκτώ. These forms, in post-classical mss., may often have been due to transcribers writing out in full the numbers denoted by letters: but their frequency in the LXX., and in the *Tabulae Heracleenses*, show that, at least in some dialects, they were current much before our era¹.

§ 38. The Distributive Numeral can be expressed in Modern Greek by repeating the cardinal, e.g. πηγαίνουν δύο δύο, 'they go two by two' (classical² ἀνὰ δύο). So in Hellenistic, Mark vi. 7, ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο: though cp. ἀνὰ δύο, Luke ix. 3; κατὰ δύο, Ephes. v. 33, etc. As in Mark vi. 39, 40, we have ἀνακλίνει συμπόσια συμπόσια (*by messes*), ἀνέπεσον πρασιαὶ πρασιαί (*by companies*), so in Modern Greek some popular phrases are modelled on this distributive form; as ταξιδεύουν γιὰλὸ γιὰλὸ, 'they voyage along the coasts' ('coast coast').

IV. Prepositions.

§ 39. It is probable that Prepositions were originally noun-cases, which were first used adverbially and afterwards joined to nouns. Thus παρά may have been a locative case, meaning 'at the side;' and παρὰ ἵσταται, 'he stands at the side,' was probably an older type of expression than παρὰ τούτῳ ἵσταται, 'he stands at the side of this man.' Classical Greek is remarkable for its precision in the use of prepositions according as they take the Genitive, the Dative, or the Accusative. This precision was due, not to inherent virtues of the preposition itself, but to a fine feeling for the powers of the several case-endings in combination

¹ Lightfoot on *Galat.* i. 18.

² In Aesch. *Pers.* 981, μυρία μυρία πεμπαστάν, I would not render, 'counting by tens of thousands,' as if the repetition had a strictly distributive force (schol. ἀνὰ μυρίους), but 'counting by myriads, by myriads,' a passionate iteration. Cp. ἔλιπες, ἔλιπες just afterwards.

with it. See, e.g., Herodotus, viii. 99, οὐκ οὕτω δὲ περὶ τῶν νηῶν ἀχθόμενοι ταῦτα οἱ Πέρσαι ἐποίουν, ὡς περὶ αὐτῷ Ξέρξῃ δειμαίνοντες· καὶ περὶ Πέρσας μὲν ἦν ταῦτα τὸν πάντα μεταξὺ χρόνον. Here *περὶ* has a different shade of meaning with each of the three cases: *περὶ νηῶν*, simply 'about the ships:' *περὶ αὐτῷ Ξέρξῃ* = 'close around Xerxes himself' (as clothes are put on *περὶ τῷ σώματι*), i.e. (fearing) *for the personal safety* of Xerxes: *περὶ Πέρσας*, 'moving around the Persians,' i.e. up and down their country, = a vague 'in Persia.'

As the Greek language gradually lost a keen sense for the force of the case-endings it began to lose its old delicacy of discernment in the uses of the prepositions. Those uses which in later or Modern Greek diverge from the classical are mostly instances of extension by false analogy; i.e. the later use has been suggested by some apparently similar, but really different, old use.

§ 40. *πρό*. In ἦλθον *πρὸ* τριῶν ἐτῶν, 'I came three years ago,' the use of *πρό* is not classical. Herod. vii. 130 has, indeed, *πρὸ* πολλοῦ ἐφυλάξαντο, 'they were on their guard long beforehand;' but no classical writer thus uses *πρό* in numerical statements of time: e.g. the classical equivalent of *πρὸ* τριῶν ἐτῶν was *πρότερον* τρισὶν ἔτεσι. But Latin had *ante centum annos* as = *centum abhinc annos*, '100 years ago;' *ante diem decimum quam venit* = *decimo die antequam venit*. Greek writers of the Common Dialect adopted the Latin construction for *πρό*: e.g. Plutarch, *Mor.* i. 475 A, *πρὸ* δυοῖν ἡμερῶν ἣ ἐτελεύτα: still their Greek instinct comes out in the addition of a second Genitive, as Plutarch, *Mor.* ii. 717 C, *πρὸ* μᾶς ἡμέρας τῶν γενεθλίων = *μῆ ἡμέρα* *πρὸ* τῶν γ.: and so in Hellenistic, John xii. 1, *πρὸ* ἐξ ἡμερῶν τοῦ πάσχα = *ἐξ* ἡμέρας *πρὸ* τοῦ πάσχα.

§ 41. Compare a Latinizing use of *ἀπό* in later (and modern) Greek; Plutarch, *Philopoemen* 4, ἀπὸ σταδίων εἴκοσι τῆς πόλεως, 'at a distance of 20 stades from the city:' John xi. 18, ἐγγὺς τῶν Ἱεροσολύμων ὡς ἀπὸ σταδίων δεκαπέντε: as Livy, xxiv. 46,

cum a quingentis fere passibus castra posuisset: the nearest classical analogue is perhaps a use of ἐκ, Xen. *Anab.* iii. 3. 15, διώκων ἐκ τόξου ῥύματος, 'pursuing at the distance of a bow-shot' (behind).

In Modern Greek ἀπό often stands for ὑπό of the agent; this is also Hellenistic, James v. 4, μισθὸς . . . ὁ ἀπεστερημένος ἀφ' ὑμῶν, 'kept back by you;' or for ὑπό of the motive, as Matth. xiv. 26, ἀπὸ τοῦ φόβου ἔκραξαν, 'from fear.' Again, ἀπό sometimes supplants παρά, as τὸ ἔλαβα ἀπὸ τούτων: this, too, is Hellenistic, Mark xv. 45, γνοὺς ἀπὸ τοῦ κεντυρίωνος. In classical Greek, ἀπό would here='on the part of' (more than 'from'): cp. Sophocles, *Trach.* 471, ἀπὸ ἐμοῦ κτήσει χάριν.

The vulgar Modern use of ἀπό with Accus. was at least as old as Theophanes (750-800 A.D.); and when (for example) πιάνομαι ἀπὸ τὸ φόρεμα expresses λαμβάνομαι τοῦ φορήματος, 'I take hold of the coat,' we see the same tendency as in the N. T. to use ἀπό in a periphrasis for the simple Genitive.

§ 42. διὰ in Modern Greek supplies curious instances of false analogy. With the Genitive, in classical Greek, it denoted the *agency*, as λέγει διὰ πρεσβευτοῦ, 'he says by (the mouth of) an envoy.' In Modern, it *also* stands for the *instrumental* Dative; see p. 205, where τοῖς δόρασι τύπτοντες (Plutarch) becomes κτυπῶντες διὰ τῶν δοράτων (Rangabé): and so τῇ τηβέννῃ περιβαλὼν (Plut. *Caes.* 8)=περικαλύψας διὰ τῆς τηβέννου (Rangabé). In such a phrase as Sophocles, *Oed. Col.* 470, δι' ὁσίων χειρῶν θιγῶν, διὰ is properly 'between:' but Hellenistic gives nearer analogies, as 3 John 13, διὰ μέλανος καὶ καλάμου γράφειν.

With Accusative, διὰ now='for,' replacing the classical *dativus commodi vel incommodi*, καλὸν δι' ἡμᾶς (=ἡμῖν), 'good for us.' This came easily from the classical use, as ἐπράχθη δι' ἡμᾶς, 'it was done on our account.' More strangely, διὰ with Accus. of space or place no longer means 'through,' but (in another sense) 'for;' e.g. ἀνεχώρησε διὰ τὴν Γαλλίαν means, *not* 'he started (travelling) through France,' but 'he

started for France.' The former sense would require the Genitive.

§ 43. *μετά*, in its shortened form *μέ*, with Accus., has acquired one new sense; *καὶ μέ ὅλην τὴν δύναμιν*, 'notwithstanding all their power:' *μολονότι* (= *μέ ὅλον ὄτι*), 'although:' cp. the English, 'for all that they commanded him, he went not.' In classical Greek *παρά* with Accus. ('in comparison with') most nearly approached this sense.

Note that *μέ* takes the Accusative *only*, and always means (in some sense) 'with.' The full form *μετά* means 'with' when it governs the Genitive, and 'after' when it governs the Accusative, as in classical Greek.

§ 44. *ὑπό* with Accus. now means 'under:' (a) locally, even where 'motion' or 'extension' is not implied, the old use with *Dative* having ceased: cp. John i. 49, *ὄντα ὑπὸ τὴν σκῆην*. (b) Figuratively: cp. Matth. viii. 9, *ἔχων ὑπ' ἐμαντὸν στρατιώτας*. The figurative use is classical: Xen. *Cyr.* viii. 8. 5, *ὅποιοί τινες γὰρ ἂν οἱ προστάται ὦσι, τοιοῦτοι καὶ οἱ ὑπ' αὐτοὺς . . . γίνονται*. But it became regular first in later Greek: cp. *τέταγμένος ὑπὸ τὸν βασιλέα Πτολεμαῖον* in inscriptions of third and second century B. C.¹

§ 45. The use of *κατά* with Genitive slightly exceeds the Attic limit. (a) We have *κατὰ χθονὸς ὄμματα πῆξαι*, 'on the earth,' etc., in Homer; but in Attic *κατὰ χθονὸς κρύπτειν* is 'to hide under ground' (Soph. *Ant.* 24), and *οἱ κατὰ γῆς* are 'the buried' (Xen. *Cyr.* iv. 6. 5). For *πίπτω κατὰ γῆς*, 'on the ground,' a classical writer would have said rather *ἐπὶ γῇν* (Plato, *Phaedr.* 248 c), or *εἰς γῆν*, id. *Polít.* 272 E, Plut. ii. 187 c: we find also *ἐπὶ* (and *πρὸς*) *γῇ*. (b) In the hostile sense, 'against,' *κατά* in good Attic writers is figurative, not literal: e.g. *λέγω, δικάζω κατὰ τινος*: but *πολεμῶ τινί, ἐπὶ* (or *πρὸς*) *τινα*. Modern idiom would, however, tolerate *πολεμῶ κατὰ τινος*: as in Clemens Alexandrinus, 871, *καταπολεμεῖν* governs a Genitive instead of the classical Accusative.

¹ Cp. *Journal of Hellenic Studies*, i. 29.

§ 46. *παρά* in later Greek came to be used with Genitive, for *ὑπό*, after passive verbs (as *ἀπό* also was),—its proper force, ‘from the side of,’ ‘on the part of,’ being extenuated; e.g. *ἐγράφη παρ’ αὐτοῦ*. In the N. T. there is no strong example: but cp. Acts xxii. 30, *τί κατηγορεῖται παρὰ τῶν Ἰουδαίων*, where ‘on the part of’ *nearly*=‘by.’ Even on the title-page of a Greek book (date, 1860) we may see (instead of the ordinary *ὑπό*) *παρὰ Ἰωάννου*.

§ 47. The use *εἰς* with Accus., for classical *ἐν* with Dat., was first allowed only where motion was *clearly* implied, as Xen. *Cyr.* i. 2. 4, *εἰς τὰς ἐαυτῶν χώρας πάρευσιν*. Then, with the growing tendency to find substitutes for the Dative, it was extended to instances in which the idea of motion was at least rather remote. See Mark xiii. 16¹, *ὁ εἰς τὸν ἀγρὸν ὦν*, compared with Matth. xxiv. 18, *ὁ ἐν τῷ ἀγρῷ*: John i. 18, *ὁ ὦν εἰς τὸν κόλπον τοῦ πατρὸς*: Acts viii. 40, *εὐρέθη εἰς Ἀζωτον*: xix. 22, *ἐπέσχε χρόνον εἰς τὴν Ἀσίαν* (where surely we cannot render ‘for Asia’): xxv. 4, *τηρεῖσθαι τὸν Παῦλον εἰς Καισάρειαν*. Arrian (circ. 140 A.D.), *Anab.* ii. 22. 5, *ὅσοι ἀπόμαχοι ἦσαν εἰς τὴν Ἀλεξάνδρειαν*. Already Diodorus Siculus (40 B.C.) could say (v. 84), *διατρίβων εἰς τὰς νήσους*. Cp. the German ‘er ist *ins* Haus,’ the Scottish *intill* or *into*, and the provincial English *to*=‘at.’

V. The Verb.

MIDDLE VOICE.

§ 48. The Aorist was the only tense for which Greek had a form peculiar to the Middle Voice (as *ἐλυσάμην*): in all other tenses the ‘Middle’ forms could also be used with a Passive sense. The Hellenistic Greek of the N. T. retains

¹ In Mark x. 10, *εἰς τὴν οἰκίαν* is a well-supported v.l. for *ἐν τῇ οἰκίᾳ ἐπηρώτησαν*.

the distinctively Middle form of the Aorist where it was well established by familiar use; as *ἐκομσάμην*, *ἤτησάμην*, *ἐφυλάξάμην*. But already in the N. T. there is a marked tendency to use the Passive form of the 'first' (or 'weak') Aorist in a Middle sense; as *ἀπεκρίθη*, 'he answered' (though *ἀπεκρινάμην* also occurs): *διακριθῆναι*, 'to doubt,' Matt. xxi. 21: *ταπεινωθῆναι*, 'to humble oneself,' 1 Pet. v. 6. In Modern Greek this usage has become fixed, the Passive form of the Aorist being almost invariably used instead of the Middle: e.g. *ἐσκέφθη*, 'he considered:' *ἐστοχάσθη* (which now means 'he perceived,' not 'conjectured'): *ἐπλύθη*, 'he washed:' *ἐνίφθη*, 'he washed his hands:' *ἐκρεμάσθη* (not only 'he was hanged' but also) 'he hanged himself.'

§ 49. As to those forms which the classical Middle Voice had in common with the Passive, the Middle use has not disappeared, but it has been restricted.

In classical Greek the Middle Voice has three main uses. (1) The subject acts *on* himself: as *λούεται*, 'he washes himself.' This rare use was practically confined to a few verbs expressing common daily acts. As a rule, the aid of the reflexive pronoun was needed: e.g. '*he kills himself*' was not *ἀποκτείνεται*, but *ἀποκτείνει ἑαυτόν* (Plato, *Phaed.* 61 E). Cp. Xenophon, *Cyrop.* iii. 1. 25, *οἱ μὲν ῥιπτοῦντες ἑαυτούς, οἱ δ' ἀπαγχόμενοι, οἱ δ' ἀποσφαττόμενοι*, 'some throwing themselves from heights, some hanging themselves, some cutting their own throats:' where *ἑαυτούς*, joined to the Active Participle, also supplements the force of the Middle Participles. Herodotus, iii. 119, *τῷ βασιλεῖ δεικνύσι ἑαυτούς*. Plato, *Republic* 393 a, *εἰ μῆδαμὺ ἑαυτὸν ἀποκρύπτειτο ὁ ποιητής*. In the Hellenistic Greek of the N. T. a few Middle forms have, as in classical Greek, the direct reflexive force: so *λούεσθαι*, *κρύπτεσθαι*, *ἀπάγεσθαι*, 'to wash, hide, hang *oneself*.' But there is a distinct tendency to substitute the Active Voice with the reflexive pronoun even in cases where the Middle Voice could have been used without a pronoun. It may be allowed that the periphrasis is often

emphatic: thus in John xxi. 18, ἐζώννυες σεαυτὸν is contrasted with ἄλλος σε ζώσει¹. No such emphasis, however, is present (e.g.) in John xiii. 4, ἐγείρεται ἐκ τοῦ δείπνου, καὶ τίθησι τὰ ἱμάτια· καὶ λαβὼν λέντιον διέζωσεν ἑαυτὸν. Cp. xi. 33, ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτὸν.

Modern Greek often makes a similar use of the Active Voice with the reflexive pronoun. On the other hand, like Hellenistic, it retains the direct reflexive force in several Middle forms, as λούομαι, νίπτομαι, κτενίζομαι ('to comb the hair'), χτυπιούμαι (=κτυπούμαι=τύπτομαι), as not only 'I am beaten,' but also =κτυπῶ ἑμαυτὸν, 'I beat myself:' ἵππος λύεται καὶ φεύγει, 'the horse looses himself (=λύει ἑαυτὸν) and runs away.'

§ 50. (2) A second principal use of the Middle Voice in classical Greek is where the subject acts, no longer directly on himself, but in some way *for* himself: as αἰτεῖται τοῦτο, 'he asks this for himself:' τίθεται νόμους, 'he makes laws for himself' (as well as for others), in distinction from τίθησι νόμους, 'he makes laws' (simply). (3) Thirdly, the classical Middle Voice expresses that the subject acts *on* a person or thing belonging to him: as λύεται φίλους, 'he ransoms his friends.' Uses (2) and (3) are, of course, very closely akin, being merely two slightly different phases of the *indirect* reflexive force.

Here there are symptoms in later Greek of a tendency to use the Active Voice instead of, or convertibly with, the Middle: e.g. James iv. 2, αἰτεῖτε καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε: Luke xv. 6, συγκαλεῖ τὰς φίλους, as compared with ver. 9, συγκαλεῖται τὰς φίλας². In Modern Greek we still

¹ So in *Philipp.* ii. 8, ἐταπείνωσεν ἑαυτὸν is doubtless more than the simple Middle Voice (which occurs in the same Epistle, iv. 12, οἶδα δὲ ταπεινούσθαι): for in v. 9 follows—διὰ καὶ ὁ Θεὸς αὐτὸν ὑπερύψωσε. In *Tim.* iv. 7, γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν, a classical writer could have used the Middle.

² The weakened feeling for the Middle verb appears in such a phrase

have such forms as ἀντιποιῶμαι, 'to claim for oneself,' περιποιῶμαι, 'to acquire,' ἰδιοποιῶμαι, 'to appropriate,' etc. But Modern Greek does not, as a rule, preserve those finer shades of Middle force which appear in such classical phrases as τίθεται νόμους, λύεται φίλους, etc. Here the Modern tendency is to use the Active Voice, with a pronoun added where the sense requires it: e.g. 'he saves his kinsmen' would be expressed, not by σώζεται τοὺς συγγενεῖς, but by σώζει τοὺς συγγενεῖς του.

§ 51. The causal (or 'dynamic') force which occasionally belongs to the classical Middle—as in ποιεῖται ἀσπίδας, 'he has shields made'—is recognised by some in certain expressions which occur in the N. T., as ἀπογράψασθαι, 'to have oneself enrolled' (Luke ii. 5, where, however, it might be an ordinary Middle, 'to enrol oneself'), ἀδικεῖσθαι, ἀποστερεῖσθαι (1 Cor. vi. 7), 'to suffer oneself to be wronged, robbed,'—if these are not rather Passives. This use—always rare, but so much neater than a periphrasis with *euro, have, faire, fare, lassen*, etc.—is lost to Modern Greek. Thus Lucian, *Somn.* § 1, ὁ δὲ πατήρ ἐσκοπεῖτο μετὰ τῶν φίλων ὃ τι καὶ διδάξαιτό με ('should have me taught'), would now be rendered, ὁ δὲ πατήρ μου συνεσκέπτετο μετὰ τῶν φίλων τί νά με βάλῃ νά μάθω ('set me to learn').

§ 52. Verbs which in classical Greek had only the Middle form retain that form in Modern Greek, as βούλομαι, γίγνομαι, δέχομαι, δύναμαι, ἔρχομαι, and many others in common use. The same remark applies to verbs, used also in the Active Voice, of which the Middle has a peculiar derivative sense; as, from ἄπτω, 'I fasten,' ἄπτομαι, 'I take hold of;' from δανείζω, 'I lend,' δανείζομαι, 'I borrow;' from ὀρέγω, 'I extend,' ὀρέγομαι, 'I desire.'

In a few instances, where the Middle Voice denoted the action of the subject upon himself, colloquial language began as διεμερίσαντο ἑαυτοῖς (John xix. 24), while Matth. xxvi. 35 has διεμερίσαντο simply.

at an early period to tolerate the Active without a reflexive pronoun: e. g. Mark vi. 6, περιῆγε (for περιήγετο) τὰς κόμας, 'he went round the villages:' Acts xxvii. 43, ἀπορρίψαντες, 'having thrown (themselves) off:' ἐπιστρέψω, ἀναστρέψω, 'I will return.' So in Modern Greek παύω=παύομαι, 'I cease.' Aristoph. has παῦε, 'stop (that)!' as nearly=παύον,—showing that a tendency to dispense with the Middle Voice in such cases was not strange to common speech in the best age of the language. On the whole it may be said that, in so far as Modern Greek has ceased to use the Middle Voice, it has thereby lost only certain finer tones of meaning, which, as Hellenistic Greek shows, had already begun to be obscured two thousand years ago.

MOODS.

§ 53. *Disuse of the Optative.* Here also Modern Greek exhibits the completion of a long process in the history of the language. The *Iliad* is the oldest explicit witness to the use of the Greek Optative. There, in principal clauses, it expresses *wish*, or at least *willingness*, concession: in subordinate clauses it expresses that the event is one which the speaker's agency can in no way affect; thus it denotes a mere supposition. In classical prose the Optative retains these general powers; while in subordinate clauses it has two special functions:—

(1) As an optional substitute for the *Indicative* in dependence on a secondary tense: e. g. ἐρωτῶ τίς ἐστίν, 'I ask who he is:' ἠρώτων τίς ἐστίν or εἶη, 'I asked who he was.'

(2) As an optional substitute for the *Subjunctive* in dependence on a secondary tense: e. g. μένει ἵνα λέγῃ, 'he stays that he may speak:' ἔμεινεν ἵνα λέγῃ, 'he remained that he *may speak*' (a *vivid* way of stating his motive), or, ἔμεινεν ἵνα λέγοι, 'he remained that he *might speak*' (the more regular and matter-of-fact statement).

§ 54. In sentences of type (1), the Hellenistic of the N.T. seldom employs the Optative. St. Luke has *τίς εἴη* (oblique *τίς ἐστι*), xxii. 23, and in Acts xvii. 11 *εἰ ἔχοι* is the oblique of *εἰ ἔχει*: but such examples are rare. The Indicative is more commonly retained, as in Mark xv. 44, *ἐπηρώτησεν.. εἰ .. ἀπέθανεν*. There is, indeed, less scope for this use, since (partly owing to Hebraic influence) there is far more direct than indirect quotation in the N.T.

As regards type (2), the N.T. has not one certain¹ example of the Optative following *ἵνα* or *ὥπως* after a secondary tense. The Subjunctive (the classical 'vivid' form) is already established as the regular mood: e. g. Mark viii. 6, *εἰδίδου.. ἵνα παραδώσι*. Acts xxv. 16, *πρὶν ἢ ἔχοι* (oblique of *πρὶν ἢ ἔχη*, in a negative sentence) is the only example of the Optative after a particle of time.

A mere supposition is still expressed by *εἰ* with Optative: as *εἰ τύχοι*, 1 Cor. xv. 37: *εἰ θέλοι*, 1 Pet. iii. 17. This was probably the purpose for which the Optative continued longest in use: here nothing could precisely replace it. In later writers the Optative form of oratio obliqua becomes rarer and rarer. If the absence of that mood in Latin helped to supersede it in Greek, the analogy was fallacious. The Latin Subjunctive was of larger compass than the Greek Subjunctive. The Imperfect of the Latin Subjunctive had no Greek equivalent in subordinate clauses except the Present (or, in reference to a momentary act, the Aorist) of the Optative.

§ 55. The Modern Greek SUBJUNCTIVE with *νά* (*ἵνα*) has become a *universal* substitute for the classical Infinitive.

A classical writer could express, 'I exhort you to remain,' by *παρακελεύομαι σοι* (1) *μένειν*, or (2) *ὥπως μενῆς* (fut. indic.), or (3) *ὥπως (ἄν) μένης*: the last means strictly, 'in order that you

¹ For in Mark ix. 30; xiv. 10, *γνοῖ*, *παραδοῖ*, are probably subjunctives formed as if from verbs in *-όω* (e. g. *δουλόω* = *δουλόη*).

may remain.' The substitution of *ἵνα* for *ὅπως* in (3) was the origin of the modern usage.

An early example is *Odyssey* iii. 327, *λίσσεσθαι δέ μιν αὐτός, ἵνα νημερτὲς ἐνίσπη*, where the clause, strictly final, is almost an object clause. But the development was gradual. A deposition by witnesses quoted in the speech of Demosthenes against Meidias (§ 34) contains the phrase, *οἶδαμεν δὲ καὶ Μειδίαν . . . ἀξιούντα Ἀρίσταρχον ὅπως ἂν διαλλάξῃ αὐτῷ Δημοσθένην*: 'we know, too, that Meidias . . . requested A. to reconcile Demosthenes to him.' Though, however, classical prose might sometimes use *ὅπως* or *ὥς* (with or without *ἂν*) with Subjunctive, as a substitute for the Infinitive after a verb of asking, etc., it certainly would not have so used *ἵνα*. The example sometimes quoted as from Demosthenes really occurs in a *δόγμα* Ἀμφικτυόνων inserted in his speech on the Crown, p. 279. 8, *ἔδοξε . . . τὸν στρατηγὸν . . . πρεσβεῦσαι πρὸς Φίλιππον . . . καὶ ἀξιῶν ἵνα βοηθήσῃ τῷ τε Ἀπόλλωνι καὶ τοῖς Ἀμφικτύουσιν*. It is generally allowed that the public documents quoted in the *De Corona* are from a later hand; and this particular decree bears a further mark of spuriousness in the fact that it misnames the archon of the year.

But *ἵνα* probably came in soon after the end of the classical age. An example of *ἵνα* with Subjunctive after *ἐπιθυμεῖν* occurs in a fragment of the philosopher Teles (circ. 250 B.C.?) quoted by Stobaeus 524. 40. And already Dionysius Halic. (25 B.C.), i. 215, can say, *δεήσεσθαι ἐμὲλλον ἵνα ἀγάγοι*, 'I was going to ask her to bring me. . .'; just as Chariton (400 A.D.?), gives (iii. 1) *παρεκάλει . . . ἵνα προσέλθῃ*, 'invited him to approach.' In these, as in most of the similar examples from the later literary prose, the principal verb expresses the idea of *desiring, requesting, commanding*, etc. Hence there is still a link with the classical use of *ἵνα* as 'in order that:' for purpose is still expressed.

§ 56. But in the *spoken* Hellenistic which the N. T. represents we find a much larger development. We have not

merely *παρεκάλεσα ἵνα ἀποστῇ* (2 Cor. xii. 8)—a case like those just cited—or *θἄλω ἵνα μοι δῷς* (Mark vi. 25), ‘I wish thee to give me,’ which, though similar, is stronger—but also such uses as the following. Luke i. 43, *ποθέν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ . . .*; ‘whence is this to me, that the mother . . . should come?’ = *τὸ ἐλθεῖν τὴν μητέρα*: Matth. x. 25, *ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ*, ‘enough for the disciple that he should become as his master,’ = *τὸ γενέσθαι*. Arrian (140 A.D.) has something like this, *Ἐπίκτετ.* i. 10. 8, *πρωτόν ἐστιν ἵνα ἐγὼ κοιμηθῶ* = *τὸ ἐμὲ κοιμηθῆναι*: John xi. 37, *ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ*, ‘to effect that he should not die,’ = *ᾧστε τοῦτον μὴ ἀποθανεῖν*. It will be seen that in each of these cases the fact expressed by *ἵνα* with the Subjunctive may be regarded as *the fulfilment of an aspiration*. Even here, then, a connection with the classical use of *ἵνα* can be traced beneath the unclassical form: and we perceive the analogy with such a phrase as that in Sophocles (*Trach.* 1254), *τὴν χάριν . . . πρόσθες, ὥς . . . ἐς πυρὰν με θῆς*, ‘add the favour of placing me on the pyre:’ where *ὥς θῆς* = *τὸ θέιναι*.

The practical identity of this Subjunctive with the classical Infinitive appears from Mark xiv. 12, *ἐτοιμάσωμεν ἵνα φάγῃς*, compared with Matth. xxvi. 17, *ἐτοιμάσωμεν φαγεῖν*: John i. 27, *ἄξιός ἵνα λύσω*, and Acts xiii. 25, *ἄξιός λῦσαι*. It need scarcely be added that the several writers of the N.T. differ considerably in the freedom with which they use *ἵνα*: thus, while it occurs but sixteen times in the Acts, and twenty in the Epistle to the Hebrews, it is found in the Fourth Gospel more than a hundred and forty times.

§ 57. The Modern Subjunctive with *νά* has often a *quasi-imperative* or a *deliberative* force: as *νά τὸ κάμῃτε*, ‘mind that you do it:’ *νά τὸ εἶπω*; ‘am I to say it?’ This construction comes from the elliptical Hellenistic use of *ἵνα*: as Mark v. 23, *ἵνα ἔλθῶν ἐπιθῇς τὰς χεῖρας αὐτῇ*, ‘(I pray thee) to come,’ etc.

§ 58. *The Modern construction with πρίν.*—The classical

construction is as follows: 1. 'He will conquer before he falls,' νικήσει πρὶν πεσεῖν: 2. 'He will NOT conquer before he falls,' οὐ νικήσει πρὶν (ἀν) πέσῃ: 3. 'He conquered (or did not conquer) before he fell,' (οὐκ) ἐνίκησε πρὶν ἔπισε. In (2) and (3) πεσεῖν would also be correct. Now in all three Modern Greek uses the Subjunctive with πρὶν. This (at first sight) strange usage is, I think, unquestionably related to the habitual use of the Subjunctive with νά for the Infinitive; in (1) and (3) the Modern πρὶν πέσῃ is really felt to be equivalent to the classical πρὶν πεσεῖν. The use of πρὶν in the N. T. observes the classical rule.

§ 59. IMPERATIVE MOOD.—1. ἄς (= ἄφες, 'permit') is prefixed to the 1st and 3rd persons: ἄς λύῃ, ἄς λύωσι (ἄς λύουν): ἄς λύσῃ, ἄς λύσωσι (ἄς λύσουν): p. 72. Similar phrases occur in classical Greek: Eur. frag. 310 (Nauck, p. 358), πάρες¹, ὁ σκίερά φυλλάς, ὑπερβῶ κρηναῖα νάπη. Cp. βούλει . . . θῶμεν; (Plat. Gorg. 454 c), θέλεις μείνωμεν (Soph. El. 80), instead of the simple *deliberative* Subjunctive.

In Hellenistic Greek ἄφες is already common: Matth. xii. 4 (and Luke vi. 42), ἄφες ἐκβάλω: xxvii. 49, ἄφες ἰδωμεν: also the plur., Mark xv. 36, ἄφετε ἰδωμεν. Latin influence may have helped: *dic veniat, fac cogites, cave facias*.

2. *Prohibitions*. In the N. T. there is no breach² of the classical rule against using μή (prohibitive) with the 2nd or 3rd person of the *Present* Subjunctive. Thus μηκέτι ἀμάρτανε, John v. 14 (general precept): μη νομίσητε, Matth. x. 34 (of a particular act). For the 3rd person, however, the Imperative mood, not the Subjunctive, is always used in the N. T. (present, μη ἀφίετώ, 1 Cor. vii. 12: aorist, μη γνώτω, Matth. vi. 3). In classical Greek the Aorist Subjunctive was here the rule, and the Aorist Imperative (as Plat. Apol. 17 c, μηδεὶς . . . προσ-

¹ ἀφήμι, as = 'to permit,' takes an Infin. in classical Greek: τοῖς ἀσφαλὲς ἡγουμένοις . . . ἀφήμι λέγειν, Plat. Laws ii. 672 B.

² μη σκληρόνητε in Heb. iii. 15 being the aorist.

δοκησάτω) the exception: the Modern *ἀς μὴ λύσῃ* is thus more classical than the Hellenistic *μὴ λυσάτω*.

TENSES.

§ 60. THE PERIPHRASTIC FUTURE. In Modern Greek the Future is formed no longer by a mere inflexion of the verbal stem, but by a periphrasis: thus the Future of *λύω* is not *λύσω*, but *θέλω λύει* or *θέλω λύσει*, *θὰ λύω* or *θὰ λύσω*¹. At first sight such a change might seem to argue a complete loss of instinct for the native powers of the language. But if we go back to the early history of the Future form in Greek, it will appear that there is some justification for this expedient. Indeed there are few instances in which the later desire for expressiveness at the cost of terseness has manifested itself with better reason.

§ 61. The Future tense of Greek was originally a Present. A people of lively temperament readily use the Present for the Future, 'je vais' in the sense of 'j'irai.' By degrees the Indo-European Present, when thus used, came to be marked, in most instances, by some slight difference of form, and this had happened long before the Greek language had a mature separate existence. Some Greek Presents, however, continued to be used as Futures without any such distinction of form: and these, it may be noticed, are words which would have been in frequent use. Such are the Homeric *βείομαι* (*βέομαι*, *βίομαι*), 'I live,' used as='I will live;' *δήω*, as='I will find;' *κείω* (*κέω*) as='I will go to rest;' from Homer onwards, *εἶμι* as='I will go;' *ἔδομαι* as='I will eat;' *πίομαι* as='I will drink;' the Attic *χίω* and *χέομαι* as='I will pour;' the post-classical *φάγομαι* as='I will eat,' and *ἀναδράμομαι* (once), as='I will run up.'

§ 62. The Greek discrimination of Present from Future forms was thus neither strong nor constant. Can we, then,

¹ Popular speech prefers the forms with *θὰ* both in the Future and in the Conditional (*θὰ ἔλθον*).

observe in the classical language any tendency to express the Future by periphrases similar to those which Modern Greek has finally adopted?

The answer must be, I think, that, unless sometimes in poetry, we find no tendency to use periphrasis for the *ordinary* Future; but that periphrasis occurs under certain conditions of emphasis, as if it were felt that here the simple Future failed in strength or precision. We cannot properly reckon here such a form as *ἔσται ποιῶν*, which is not strictly a mere periphrasis for *ποιήσει* (any more than is *ποιήσων ἐστί*), but rather a mode, natural to many languages, of expressing *continued* action in future time: though, of course, it may be used in a merely rhetorical way, just as in Ireland one hears 'he will be doing it' as a more impressive 'he will do it' (with the corresponding future-perfect, 'he will be *after* doing it'). The truest classical periphrases are those with *μέλλω* and *ἐθέλω*: but their use has rather narrow limits.

§ 63. With *μέλλω*. Plato, *Republic* 567 B, *ἵππεξαιρεῖν δὴ τούτους πάντας δεῖ τὸν τύραννον, εἰ μέλλει ἄρξειν*: 'the tyrant must, then, put all these persons out of the way, if *he is to rule*;' and then presently, *ὡς ἔοικε γάρ, αὐτῷ, ἔφη, ἀνάγκη, εἴπερ ἄρξει*: 'Yes, it seems that he must,—if *he is to rule*.' So, again, in the *Republic* 459 E, *εἰ μέλλει εἶναι* is followed by *εἰ ἔσται* as its equivalent. In both places *μέλλει* means, not 'intends,' but '*is destined*;' and this sense defines those cases in which *μέλλω* with the Infinitive is most nearly a true periphrasis for the Future.

§ 64. As to *ἐθέλω* the case is less simple. Here we must distinguish two phases of usage:—

(1) Where the subject is a *thing*, and *ἐθέλω* denotes that which is to happen in accordance with some natural law. Aristotle, *Περὶ αἰσθήσεως* 5 (p. 445 a 21, ed. Berl.), *ἔτι δ' οὐδὲ τὸ ὕδωρ ἐθέλει αὐτὸ μόνον ἄμικτον ὅν τρέφειν*, 'again, water *will* not nourish of itself, without any admixture.' Plato, *Rep.* 370 B, *οὐ γὰρ . . . ἐθέλει τὸ πραττόμενον τὴν τοῦ πράττοντος σχολήν*

περιμένειν, 'the action *will not* await the leisure of the agent.' Herodotus, i. 74, ἀνευ γὰρ ἀναγκαίης ἰσχυρῆς συμβάσεις οὐκ ἐθέλουσι συμμένειν, 'without powerful constraint, compacts *will not* be maintained.' Thucydides, ii. 89, ἡσσημένων δὲ ἀνδρῶν οὐκ ἐθέλουσιν αἱ γνώμαι πρὸς τοὺς αὐτοὺς κινδύνους ὁμοίαι εἶναι: 'risks being equal, the minds of the vanquished *will be* less ready to face them¹.'

(2) Where the subject is a *person*. Herod. ix. 89, γνούς τι εἰ ἐθέλοι σφί πᾶσαν τὴν ἀληθείην . . εἰπεῖν, κινδυνεύσει ἀπολέσθαι: '(he was silent), aware that if he should tell them the whole truth, he would be in danger of death.' Here, as the context shows, εἰ ἐθέλοι εἰπεῖν is not so much 'if he should consent to tell,' as 'if he should *take the course of* telling;' i.e. it is little more than a forcible periphrasis for εἰ λέξοι. Aristophanes, *Wasps* 533, ὅρᾳς γὰρ ὥς σοὶ μέγας ἐστὶν ἀγὼν . . εἴπερ, δὲ μὴ γένοιθ', οὗτός σ' ἐθέλει κρατῆσαι: 'You see how grave the crisis is for you, if (which may Heaven forbid!) this fellow is to worst you.' Here ἐθέλει κρατῆσαι cannot mean, 'is ready (i.e. willing) to worst you,' but seems to be nearly = μέλλει κρατῆσαι,—ἐθέλει expressing that which the *nature* of the man ordains, and thus approximating to the first use. I would add here two examples from Herodotus which seem to me intermediate between the first and the second use, since the subject is a *thing*, but is in some measure personified: ii. 111, εἰ ὦν δὴ ἐθελήσει ἐκτρέψαι τὸ ρέεθρον ὁ Νεῖλος ἐς τοῦτον τῶν Ἀράβιον κόλπον, τί μιν κωλύει . . ἐκχωσθῆναι; 'if, then, the Nile *should* turn aside his stream into this Arabian Gulf, what is there to hinder it from being silted up?' εἰ ἐθελήσει ἐκτρέψαι is practically little more than a vivid εἰ ἐκτρέφεται: i. 109, εἰ δὲ ἐθελήσει, τοῦτου τελευτήσαντος, ἐς τὴν θυγατέρα ταύτην ἀναβῆναι ἢ τυραννίς: 'if, on

¹ This use of ἐθέλω with reference to natural *capability* might be illustrated by the use of βούλομαι with reference to natural *tendency*; as Aristotle, *De Anim. Gen.* iv. *ad fin.*, βούλεται μὲν οὖν ἡ φύσις (tends) . . οὐκ ἀκριβοῖ δέ, 'but does not attain a perfect result.'

his demise, the royal power *should* revert to his daughter.' Here, again, *εἰ ἐθελήσει ἀναθῆναι* seems to differ from *εἰ ἀναθῆσεται* only by suggesting more strongly the idea of destiny.

§ 65. The frequency of this quasi-auxiliary *θέλω* in Herodotus looks as if it was a colloquial idiom in the language of his day; and, considering the example just quoted from Aristophanes, we might conjecture that it was not confined to the Ionic dialect. But at any rate there is a wide interval between any instance which can be produced from classical Greek and the ordinary Modern Future (especially the Passive Future) with *θέλω*, as *τὸ ἔργον θέλει πραχθῆ*, 'the deed will be done.' Nor is there anything in the Hellenistic Greek of the New Testament which distinctly passes the classical limit of this usage. The habit of forming the ordinary Future with *θέλω* had doubtless established itself in the vulgar speech long before it was admitted in the literary style; and can hardly have arisen before the vernacular had begun to diverge very decidedly from the classical type, i.e. not earlier than about 300 A.D., possibly much later. In low Latin such forms as *cantare habeo* for *cantabo* became common from the sixth century onwards¹.

§ 66. THE PERIPHRASTIC PERFECT AND PLUPERFECT.—The Perfect tense of Greek, as of the kindred languages, grew out of a reduplicated Present. Reduplication symbolises the repetition of the verbal stem, and is intensive; thus from verbal stem *τεν-* the simple form is *τείνω*, 'I stretch'; the reduplicated form is *τεταίνω* (in which *τι* symbolizes the repetition of *τεν*) = 'I stretch stretch,' expressing

¹ Brachet, *Historical French Grammar*, ii. 2. p. 120. *Habeo* becoming *ai* in French, *ho* in Italian, *he* in Spanish, *hey* in Portuguese, the futures equivalent to *cantare habeo* are respectively *chanter-ai*, *canter-ó*, *canter-é*, *canter-ey*. Seeing that *habeo scribere* in classical Latin meant the same thing as *ἔχω γράφειν* in classical Greek, it is curious that, while in low Latin *habeo scribere* = 'I have to write,' in Modern Greek *ἔχω γράφει* = 'I have written.'

the same notion with more emphasis. So *δίδωμι* (stem *δο-*) is literally 'I give give:' and so *τίθημι*, etc. In many Greek verbs (especially those which denote an act and not a state) the Perfect form is still an intensive Present, as *κέκραγε*, 'he is crying aloud,' *δέδορκε*, 'he beholds,' *πέφρικε*, 'he shudders,' *γέγηθε*, 'he rejoices.'

This intensive Perfect-present became a Perfect-proper, denoting a *finished* act, by some such steps as these:—(1) The same verb often had both an ordinary Present and an intensive Perfect-present; e.g. *ἄλλυμαι* 'I perish,' *ἄλωλα*, 'I perish utterly.' (2) The ordinary Present then acquired, by contrast, the idea of incipient or attempted action, while the Perfect-present came to denote *finished* action: *ἄλλυμαι*, 'I am in the way to perish,' *ἄλωλα*, 'I have perished.' The Perfect-proper is not rare in the Homeric poems, and they offer at least one form, *μέμβλωκα*, which in the *Iliad* (iv. 11) is a Perfect-present, and in the *Odyssey* (xvii. 190) a Perfect-proper.

A third phase followed in many of the cognate languages. Through the idea of *finished action* the Perfect tense came to be associated with *past time*. Hence the 'historical' Perfect in Latin, *fecit*, can mean not only 'he has done it,' but also simply 'he did it.' The Sanskrit and the Teutonic Perfect acquired the same use. But the classical Greek Perfect did not acquire it, because the Greek Aorist already served that purpose.

§ 67. In Modern Greek the Perfect of *γράφω* is no longer *γέγραφα*, *γέγραμμαι*, but *ἔχω γράψει*¹, *ἔχω γραφθῇ*. This raises an interesting question. Did the Greek Perfect, like that of kindred tongues, at length pass into the third phase just indicated; and was the new form devised to satisfy the need for an unmistakable distinction between *I wrote* and *I have written*?

In classical Greek the Perfect of finished action is some-

¹ Or *ἔχω (γε)γραμμένον*.^{*} Now, as of old, the Aorist often represents our Perfect.

times joined with the Aorist: e. g. [Dem.] or. vii. *Περὶ Ἀλοννήσου* § 29 (by a contemporary of Demosthenes, 342 B.C.), *τὴν χώραν ἣν οἱ Ἕλληνες καὶ βασιλεῖς ὁ Περσῶν ἐψηφίσαντο καὶ ὁμολογήκασιν ὑμετέραν εἶναι*, 'decreed, and have acknowledged.' So Lucian, *Dial. Deor.* 19. 1, *ἀφώπλισας αὐτὸν καὶ νενίκηκας*, 'you disarmed and have conquered him.' In such instances it is the Aorist that approximates to the Perfect, not *vice versa*. The frequent association of the tenses was likely, however, to become a source of confusion in the decadence of the language.

And in fact later Greek shows some clear traces of a tendency to use the Perfect as an Aorist. See, e. g., Revelation v. 7, *καὶ ἦλθε, καὶ εἴληφε τὸ βιβλίον . . . καὶ ὅτε ἔλαβε τὸ βιβλίον, τὰ τέσσαρα ζῶα καὶ οἱ εἰκοσιτέσσαρες πρεσβύτεροι ἔπεσον*: vii. 13, *καὶ ἀπεκρίθη εἰς . . . καὶ εἶρηκα αὐτῷ . . . καὶ εἶπέ μοι*: viii. 4, *καὶ ἀνέβη ὁ καπνὸς . . . καὶ εἴληφεν ὁ ἄγγελος . . . καὶ ἐγέμισεν . . . καὶ ἔβαλεν*. Thucydides, iii. 68, has in historical narrative *τὴν δὲ γῆν δημοσιώσαντες ἀπεμίσθωσαν*, 'they confiscated the land, and let it out at rent.' Here the Greek scholiast explains the Aorist *ἀπεμίσθωσαν* by the Perfect: *ἐπὶ μισθῷ δέδωκασιν*. And more than once this scholiast uses the Perfect, instead of the Aorist, in his historical notes on the text: thus on Thuc. i. 20 he writes, *ἐλίμωξέ ποτε ἡ Ἀττική, καὶ λύσις ἦν τῶν δεινῶν, παίδων σφαγή*. *Λεὼς οὖν τις τὰς ἑαυτοῦ κόρας ἐπιδέδωκε καὶ ἀπήλλαξε τοῦ λιμοῦ τὴν πόλιν*. Again on Thuc. ii. 95, *ὥς δὲ οὐδὲν ἀποδέδωκε πρὸς αὐτὸν ὁ Περδίκκας ἀπερ ὑπέσχετο, ἰσotράτευσε κατ' αὐτοῦ*.

§ 68. Here, then, we have proof that in later Greek the Perfect was used, at least sometimes, convertibly with the Aorist. The examples just cited are all from verbs expressing very common acts,—*εἴληφα*, *εἶρηκα*, *δέδωκα* and its compounds. There can be little doubt, I think, that we may here recognise the direct influence of the Latin historical Perfect on the Greek vernacular of daily life in the earlier centuries of the Empire. The old line, strongly-marked as

it once had been, between the Greek Aorist and the Greek Perfect was thus insensibly obscured. Thus there may have arisen by degrees a sense of *practical* need for such a form as *ἔχω γράψει*. But we must allow also for rhetorical motive—i. e. for the desire of an *emphatic* as distinguished from an ordinary Perfect.

§ 69. Classical Greek shows this in the periphrasis with *ἔχω* and the Aorist participle. In prose, as a rule, *ἔχω* is then more than a mere auxiliary: e. g. Dem. *Philipp.* iii. § 12, *Φεράς . . . ἔχει καταλαβών*=not merely, 'he has seized Pherae,' but, 'he has seized Pherae, *and keeps it*:' cp. *Iliad* i. 356, *ἔλδων γὰρ ἔχει γέρας αὐτὸς ἀπούρας*: and so Her. iii. 65, *δόλφ ἔχουσι αὐτὴν (τὴν ἡγεμονίην) κτησάμενοι*. On the other hand, *ἔχω* is sometimes a true auxiliary: Herod. vi. 12, *ἀνδρὶ . . . ἀλαζόνι . . . ἐπιτρέψαντες ἡμέας αὐτοὺς ἔχομεν*. Plato, *Phaedr.* 257 C, *τὸν λόγον δέ σου πάλαι θαυμάσας ἔχω* (a stronger *τεθαύμακα*). On the border-line are Herod. i. 27, *τῶν . . . Ἑλλήνων . . . τῶν* (by attraction for *τοὺς*) *σὺ δουλώσας ἔχεις*: *ib.* 28, *τοὺς ἀλλοὺς . . . ὑφ' ἐωυτῷ εἶχε καταστρεφάμενος*. The frequency of this periphrasis in the Greek dramatists is due to its metrical convenience for the iambic trimeter: e. g. Soph. *O. T.* 731, *ἠὺδ' αὖτο γὰρ ταῦτ', οὐδέ πω λήξαντ' ἔχει*, 'nor have they yet ceased' (to be said): Eur. *Med.* 33, *ὅς σφε νῦν ἀτιμάσας ἔχει*¹.

It is remarkable that the Modern periphrasis joins *ἔχω* with the Aorist Infinitive and not with the Aorist Participle. This is the more curious since the corresponding low Latin form of perhaps nearly contemporary origin, *habeo scribere*, was the periphrasis for the Future. I can only suggest one explanation. There can be little doubt that the Greek periphrastic Future arose before the periphrastic Perfect. The need for a clear Future form would be constantly felt; whereas the reduplication would long serve as a strong mark of dis-

¹ The *idea* of this periphrasis is as old as the form of the Perfect Active Participle; *λελυκώς*, stem *λελυκ-* or (where the suffix *-or* is the Sanskrit *vat*) = 'possessing loosing,' i. e. 'having loosed.'

inction between the old Perfect and the historical tenses. Thus, when people had once become thoroughly accustomed to say *θέλω λύσει*, habit would make it seem more natural to say *ἔχω λύσει* than *ἔχω λύσας*.

§ 70. THE HISTORICAL TENSES OF THE INDICATIVE IN THE CONDITIONAL SENTENCE. The differences between classical and modern syntax here concern chiefly those forms of the conditional sentence which imply that a condition is *not*, or *was not*, fulfilled.

The classical forms are these:—1. *εἰ ἔπραξεν, ἔγραψεν ἄν*: 'if he had acted [at some definite past moment], he would [then] have written.' 2. *εἰ ἔπραττεν, ἔγραφεν ἄν*: this form can mean either of two things, viz. (a) Referring to the *past*: 'If he had [then] been acting, he would [then] have been writing.' (b) Referring to the *present*: 'If he had [now] been acting, he would [now] have been writing;' where it is implied that, as a matter of fact, he is *not* acting, and consequently is *not* writing. The context in each particular case must decide whether (a) or (b) is intended: (b) is, however, more frequent than (a).

The *double significance* of this classical formula, *εἰ ἔπραττεν, ἔγραφεν ἄν*, is the key to the corresponding formula in Modern Greek.

In either of the two senses, (a) or (b), Modern Greek can say, *ἐὰν ἔπραττε, θὰ ἔγραφε* (or *ἤθελε γράφει*), using the 'First Conditional' (p. 84).

For the classical form with the Aorist, *εἰ ἔπραξεν, ἔγραψεν ἄν*, the most precise Modern equivalent would be *ἐὰν εἶχε πράξει, θὰ εἶχε γράψει* (Pluperfects). In the *apodosis*, the 'Second Conditional' with Aorist Infin. (p. 84) is, however, more usual, as *ἤθελε γράψει*. In the *protasis*, the Pluperfect is sometimes used to exclude ambiguity, but is often replaced by the Imperfect *ἐὰν ἔπραττε*¹.

¹ The Aorist Indic. after *εἰ* or *ἐάν*, in Modern Greek, usually concedes a fact (like the classical *εἰ* or *εἰπερ*): e.g. *ἐὰν ἡ Μακεδονία ἐλυτρώθη καὶ*

But the *First Conditional* is often used in Modern Greek where classical Greek would have preferred the Aorists. E. g., 'If you had come a little sooner, you would have seen him : ' classical, *εἰ ὀλίγω πρότερον ἦλθετε, εἶδετε αὐτόν* : here Modern Greek could say, *ἐὰν ἦρχεσθε ὀλίγον προτύτερα, θὰ τὸν ἐβλέπετε*. That is : Where it is implied that in past time a condition was not fulfilled, Modern Greek sometimes neglects the classical distinction between a single and a repeated (or continued) act.

§ 71. Classical Greek used the Optative mood in abstract suppositions : *εἰ πράσσοι, γράφοι ἄν* (or *πράξειε—γράψειε*, if a single occasion is meant) : 'Supposing that he were acting, he would write.' The Hellenistic of the N. T.,—where, as seen above, the Optative is already rare in *oratio obliqua*,—retains this use of it, in which, indeed, nothing could exactly replace it : 1 Pet. iii. 14, *ἀλλ' εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι* (a mere supposition) ; cp. Luke vii. 39, *εἰ ἦν προφήτης, ἐγίνωσκεν ἄν* (implying that he is *not*, does *not* know).

Modern Greek, having lost the Optative, cannot distinguish this form from *εἰ ἔπραττεν, ἔγραφεν ἄν*, used in sense (a). Our form, 'If he could, he would,' can similarly stand for either ; i. e. it may imply that he can *not*, or it may imply nothing whatever as to his power. Thus a modern translator of Xenophon renders *οὐδεὶς ἄν λειψθείη* by *κανεὶς δὲν ἤθελε μείνει* (*Anab.* iii. 1, § 2) : *σωθείη ἄν* by *ἤθελε σωθῇ* (§ 6) : *εἰ δυναίμεθα* (§ 17) by *ἐὰν ἡδυνάμεθα*. Sometimes the Optative with *ἄν* in apodosis can be rendered by the Modern Future, or by a periphrasis : as *εἰ ὀρφήν, ἔλθοιμι ἄν* = *ἐὰν ἴδω, θέλω εἰλθεῖ* (*ib.* 3, § 2) : *γένοιτο ἄν* = *εἰμπορεῖ νὰ γείνηται* can be done, (*ib.* 1, § 38).

διέφυγε τὴν ὀλεθρίαν τύχην, τοῦτο ὀφείλεται εἰς τὴν ἐνίαian . . ἀμυναν (from the *Neológos*, Feb. ½, 1880) : 'If Macedonia has been delivered, and has escaped . . this is due to the united defence.'

§ 72. A few examples are subjoined :—

Classical.

Modern.

Aorist Indicative.

1. Εἰ τοῦτο ἐμάθετε, οὐκ ἂν ἐσφάλητε. 'If you had perceived this, you would not have tripped.'

1. 'Εὰν εἴχετε γνωρίσει [or ἐὰν ἐγνωρίσετε] τοῦτο, δὲν ἤθέλετε σφάλει [or δὲν θὰ εἴχετε σφάλει].

2. Οὐκ ἂν ἐποίησεν, εἰ προσίδε τὸ ἀποβησόμενον. 'He would not have done it, if he had foreseen the result.'

2. Δὲν ἤθελε τὸ κάμει [or δὲν τὸ εἶχε κάμει, or even δὲν θὰ τὸ ἐκάμνεν], ἐὰν προέβλεπε τὸ ἀποτέλεσμα.

Imperfect Indicative.

3. Εἰ ἄλλος εἶχε χρημάτων, ἐπαιεῖτο ἄν. 'If he had money enough [as he has not], he would buy it.'

3. 'Εὰν εἶχεν ἀρκετὰ χρήματα, θὰ τὸ ἡγόραζε.

4. Γελοῖον ἂν ᾔην, εἰ μὴ ᾔην μαρόν. 'It would be comic, if it were not odious.'

4. Θὰ ᾔτο γελοῖον, ἐὰν [or εἰ] δὲν [or μὴ] ᾔτο μαρόν.

Optative.

5. Εἰ ἐκείσε πορευθεῖην, ἴδοιμι ἂν αὐτόν. 'Were I to go there, I should see him.'

5. 'Εὰν ἐπῆγαινον ἐκεῖ, θὰ τὸν ἔβλεπον.

6. Εἰ καλῶς παράσχοι τοῖς ἐν τέλει, πράξειαν ἂν τὰ συμφέροντα. 'Were the government to have an opportunity, they would take the proper measures.'

6. 'Εὰν παρείχετο εὐκαιρία εἰς τὴν κυβέρνησιν, ἤθελον λάβει τὰ κατάλληλα μέτρα.

PARTICIPLE.

§ 73. The abundant and varied use of the Participle in classical Greek was developed with the growth of a periodic style (λέξις κατεστραμμένη) in literary prose: see e.g. Isocrates, or. v. (*Philíppus*) § 91, ἀλλ' ὅμως τηλικαύτης συμφορᾶς συμπεσοῦσης οὗτω σφόδρα κατεφρόνησεν ὁ βασιλεὺς τῆς περὶ αὐτὸν δυνάμεως, ὥστε προκαλεσάμενος Κλέαρχον καὶ τοὺς ἄλλους ἡγεμόνας εἰς λόγον ἐλθεῖν, καὶ τούτοις μὲν ὑπισχνούμενος μεγάλας δωρεὰς δώσειν, τοῖς δ' ἄλλοις στρατιώταις ἐντελῇ τὸν μισθὸν ἀποδοὺς ἀποπέμψειν, τοιαύταις ἐλπίσιν ὑπαγαγόμενος, καὶ πίστει δούς τῶν ἐκεῖ νομιζόμενων τὰς μεγίστας, συλλαβὼν αὐτοὺς ἀπέκτεινε. The natural

tendency of colloquial or popular language, on the contrary, is rather to use the λέξις εἰρομένη, simply tacking clause to clause; e.g. Matth. vii. 27, καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσεν, καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη.

The bent of Hebraic (and generally of Oriental) expression has doubtless, in portions of the N. T., strengthened the inclination to use finite verbs rather than participial clauses. But, apart from this, the later tendency of colloquial Greek itself can be plainly seen (e.g.) in John i. 47, ἔρχου καὶ ἴδε: vii. 4, οὐδεὶς ἐν κρυπτῷ τι ποιεῖ καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι: Ephes. iv. 26, ὀργίζεσθε καὶ μὴ ἁμαρτάνετε: and Luke (whose style is so often comparatively Hellenic) xviii. 33, καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα. On the other hand, for a series of participles thoroughly in the manner of the classical periodic style, see Acts xii. 25, xxiii. 27.

§ 74. The more analytic character of modern expression has helped to restrict the old pregnant uses of the Participle; and it is natural that Modern Greek should use it much more freely in the literary style than in conversation. The following points should be noticed:—

1. Where, in narrative, the classical Participle expresses a distinct act, and not merely some attendant circumstance of another act, the Modern tendency is to use the finite verb and conjunction: see, e.g., above, p. 205, Ἀρτεμισία γνωρίσασα . . . ἀνένεγκεν, 'she perceived the body, and brought it up' (Plutarch): ἀνεγνώρισεν ἡ Ἀρτεμισία καὶ τὸ ἔφερεν ἐπάνω (Rangabé).

2. Where the classical Participle expresses a supposition, condition, concession, etc., the Modern language prefers to define this: e.g. above p. 196; πρὸς . . . τῷ Ἰσθμῷ συμβάλλων ἐν πελάγει . . . ναυμαχίσεις: 'If you give battle at the Isthmus, you will fight in open waters' (Herod. viii. 60): ἐὰν ἔλθῃς εἰς χεῖρας παρὰ τὸν Ἰσθμόν, εἰς ἀνοικτὸν πέλαγος θὰ

συμμαχίης (Gennadius): p. 198, οἰκότα . . . βουλευομένοισι ἀνθρώποισι ὡς τὸ ἐπίπαν ἐθέλει γίγνεσθαι, μὴ δὲ οἰκότα βουλευομένοισι οὐκ ἐθέλει, κ. τ. λ. (Herod. l. c.): 'When men form rational plans, success, as a rule, attends them; but *when* their plans are not such, it does not.' *ὅταν μὲν οἱ ἄνθρωποι σκέπτονται κατὰ τὰ πιθανώτερα, ταῦτα ὡς ἐπὶ τὸ πλείστον τείνουν νὰ πραγματοποιοῦνται* (tend to be realised) *ὅταν δὲ μὴ τὰ πιθανὰ διαβουλεύονται, δὲν θέλει, κ. τ. λ.* (Gennadius).

3. Where the classical Participle forms a complementary clause, the Modern idiom commonly resolves it into a clause with a finite verb. Thus οἶδα αὐτὸν λέγοντα, 'I know that he says' = εἰξέγρω *ὅτι* λέγει¹: αἰσθάνομαι ἁμαρτάνων, 'I perceive that I err' = κατανοῶ *ὅτι* ἁμαρτάνω.

4. After verbs of beginning, continuing, ceasing, being ashamed, etc., the classical Participle is often replaced by νά with Subjunctive: e. g. διατελεῖ ποιῶν, 'he continues doing,' = διατελεῖ νὰ κάμῃ: ἤρξατο λέγων = ἤρχισε νὰ λέγῃ.

5. The Genitive Absolute, though used in the higher literary style, is more commonly paraphrased. Hellenistic Greek had already lost precision in this usage; thus in the N. T. we read, Matth. i. 18, *μηστευθείσης τῆς μητρὸς αὐτοῦ . . . εὐρέθη ἐν γαστρὶ ἔχουσα* (Gen. Abs. referring to *subject* of principal verb): Matth. ix. 18, *ταῦτα αὐτοῦ λαλοῦντος . . . εἰς . . . προσεκύνει αὐτῷ* (Gen. Abs. referring to *object* of principal verb). See above p. 196, *Ὁλυμπίων τῶν ἐφεξῆς ἀγομένων*, 'When the next Olympian games were being held' (Plutarch): — *ὅταν ἐτελέσθησαν τὰ πρῶτα μετὰ ταῦτα Ὁλύμπια* (Rangabé).

§ 75. *Disuse of the Future Participle.*—In classical Greek the Future Participle (when not preceded by the definite Article, or by ὡς) is usually (*a*) the subject of a verb of going, as ἔρχομαι δράσων, or (*b*) the object of a verb of sending, preparing,

¹ In the N. T. γινώσκω is usually construed with *ὅτι*, though also with a Participle (Luke viii. 46, etc.): οἶδα never with a Part., but always with *ὅτι* or Infinitive. A Participle is construed with φαίνομαι (Matth. vi. 16), and ἀκούω (Acts vii. 12).

etc., as *πέμπω δράσοντα*. It is not used as the Latin Future Participle is used (e.g.) by Pliny, *Ep.* iii. 21, 'dedit mihi quantum potuit, daturus amplius, si potuisset,' i.e. = 'while ready to have given.' Even such an example as Aesch. *Agam.* 66, 'Ἀτρείως παῖδας Ζεὺς πέμπει, παλαίσματα . . . θήσων, is very rare. In the N. T. the Future Participle is seldom found: where it occurs, it generally has the Definite Article, as John vi. 64, *ὁ παραδώσων*. In Heb. xiii. 17 we have *ἀγρυπνοῦσιν ὡς λόγον ἀποδώσοντες*, 'in the expectation of giving an account.' But as the simple equivalent for a final clause it occurs only in the Acts, e.g. xxiv. 11, *ἀνέβην προσκυνήσων*. Modern Greek supplies it by a periphrasis: as *ἦλθον ὀψόμενος αὐτόν*, = *ὑπῆγα διὰ τὰ τὸν ἶδω*: *ἔπεμψα ζητήσοντας* = *ἔστειλα νὰ ζητήσωσι*.

VI. Particles.

§ 76. 1. *καί* as a substitute for *ὅτε*, *when*. This colloquial use occurs in such phrases as *τὸν εἶδα καὶ ἦρχετο*, 'I saw him coming;' *ἤκουσα καὶ ἔλεγε*, 'I heard him say;' *μόλις ἔφθασε καὶ εἶπε*, 'scarcely had he arrived when he said,' etc. This is essentially a return to the primitive mode of expressing temporal relation, which is still common in the best classical Greek, as Plato, *Symp.* 220 C, *ἦδη ἦν μεσημβρία καὶ ἄνθρωποι ἡσθάνοντο*. It is also frequent in Hellenistic, as Mark xv. 25. But here, as elsewhere, the popular Modern use oversteps the classical limit. Hence:—

2. *καί* with Indicative, as an equivalent for the Infinitive: *πὼς εἰμπορεῖ καὶ τρώγει* = *νὰ τρώγῃ*, 'how is he able to eat?' *ἤρχισε καὶ ἔκλαιε* = *ἤρχισε νὰ κλαίῃ*, 'he began to cry.' *τί ἔκαμε καὶ εἶναι τοιοῦτος ἄνθρωπος*; 'what has he done *to be* [= *διὰ νὰ ἦναι*] such a man?' Cp. 'We will try *and* do it.'

3. *καί* emphatic, = 'even' or 'also,' is *regularly* prefixed in Modern Greek to *πάλιν*, *αὖθις*, *ἕτερος*, *ἄλλος*, and similar words: e.g. 'It will give me much pleasure to see you again,' *μεγίστην θὰ αἰσθανθῶ τέρψιν νὰ σᾶς ἶδω καὶ πάλιν*. 'I am in hopes of

receiving another letter,' ἔχω δι' ἐλπίδος ὅτι θὰ λάβω καὶ ἑτέραν ἐπιστολήν. A redundant use of καὶ is not rare in classical Greek; e.g. Antiphon, *de Caed.* Herod. § 23, ἐξηγείτο οὐδέν τι μᾶλλον ὑπὸ τῶν ἄλλων ἢ καὶ ὑπ' ἐμοῦ. It suits the love of emphasis natural to popular speech, and is well marked in the Hellenistic of the N. T.: as Rom. i. 13, ἵνα τινὰ καρπὸν σχῶ καὶ ἐν ὑμῖν καθὼς καὶ ἐν τοῖς λοιποῖς ζήθουσιν.

§ 77. εἰ with the Indicative. While εἰ with the Subjunctive (used by the classical poets, and supported by the mss. in Thuc. vi. 21) is common in Hellenistic and Byzantine writers, the converse solecism also gained ground: in the N. T. some examples have good authority, as Luke vi. 34, εἰν δανείζετε: 1 John v. 13 (οἶδαμεν): Rom. xiv. 8 (ἀποθνήσκομεν). Modern Greek uses εἰν (contracted εἰν) with Subj. Pres. and Aor., Ind. Imperf. and sometimes Aor.: εἰν ἔρχησαι (ἔρχη)—ἔλθης—ἔρχεσο (ἔρχου)—ἔλθες: εἰ is little used except in the literary style.

§ 78. ὅταν is similarly used with Indicative *Present*, Mark xi. 25 (στήκετε): *Imperfect*, iii. 11 (ἐθεώρει): *Aorist*, Rev. viii. 1 (ἤνοιξεν). In Modern Greek ὅταν is *colloquially* used with the Indicative, as ὅταν ἔρχεται (ἔρχετο, ἦλθε): but in correct *writing* the classical rule is still observed, ὅτε being used with the Indicative and ὅταν with the Subjunctive¹.

§ 79. νά with Indicative. The classical ἵνα, as a final particle, could be used not only with Subjunctive and Optative, but also with the past tenses of the Indicative. It then implied that the end had not been attained, because some condition had not been fulfilled: e.g. φεῦ, φεῦ, τὸ μὴ τὰ πράγματ' ἀνθρώποις

¹ This later use of ὅταν as = ὅτε, εἰν (εἰ δν) as = εἰ, with Indicative, may be compared with those instances in the old language where δν is irregularly retained after a relative word before the *Optative*: e.g. Herod. viii. 13, ἐποιέετό τε πᾶν . . ὅπως δν ἐξισωθείη, κ.τ.λ. (and so i. 75, 99); Xen. *Anab.* iii. 2. § 12, εὐξάμενοι, . . ὁπόσους δν κατακάνοιεν . . , τοσαύτας χιμαῖρας καταθύσειν. The principle is the same; viz. that δν has come to be regarded as forming one word with ὅπως, etc.

ἔχειν | φωνήν, ἢ ἦσαν μηδὲν οἱ δεινοὶ λόγοι (Eur. frag. 442, Nauck): 'alas, that facts have not a voice for men, so that subtle words *might be* as nothing!' Here ἢ ἦσαν differs from ἢ ᾧσι by expressing that (since facts have *no* voice) subtle words *are* something.

It has been seen how Modern Greek extends the use of *νά* with Subjunctive: it extends in an analogous manner the use with Indicative.

(1) *νά* with Aorist Indicative=classical Infinitive where the reference is to that which *must have* or *ought to have* occurred: *πρέπει νὰ ἐτελείωσαν* = *χρῆν αὐτοὺς τελειῶσαι*, 'they ought to have finished:' *δὲν γίνεται νὰ μὴ τὸ εἶχαν κάμει*, = *οὐκ ἔστιν αὐτοὺς μὴ πεποιηκέναι* (*οὐκ ἔστιν ὅπως οὐκ ἐποίησαν*), 'they must have done it.' *φαίνεται νὰ ἔπαθε πολλά*, 'it seems that he must have suffered much.'

(2) *νά* with the Pluperf., Aorist, or Imperfect Indicative=classical *ὥσπερ εἰ* with the same tenses: *ὥς νὰ εἶχεν ἐρυθρίασει διὰ τοιοῦτον δείγμα μικροψυχίας, ἐπροχώρησε θαρραλέως*: '*as if he had blushed* for such a sign of pusillanimity, he advanced,' &c. *ὥς νὰ μὴ εἶχα κάμει*, '*as if I had not done it.*' With the Imperfect it can thus express a wish: *νὰ ἦμην πουλί*, 'oh, that I were a bird!' = *εἴθ' ἦν ὄρνις*.

§ 80. Certain Adverbs exemplify the later tendency to substitute more emphatic words for those used in classical Greek.

(1) Instead of *ἀεὶ*, Modern Greek commonly employs *πάντοτε*, an un-Attic word used by writers of the Common Dialect, as by Dionysius of Halicarnassus (25 B.C.), Plutarch (90 A.D.), etc., and often in the Hellenistic of the N. T. Indeed, the N. T. has *ἀεὶ* only in eight places, one of which (Heb. iii. 10) is a quotation from the LXX, and another (Tit. i. 12) from Epimenides.

(2) Instead of *ἔτι*, 'yet,' 'still,' Modern Greek uses *ἀκόμη* (= *ἀκμήν*). For the classical use see Xen. *Anab.* iii. 3. 26, *ὁ ὄχλος ἀκμήν διέβαινε*, 'was *just* crossing.' But already in Theocritus (270 B.C.) a question asked with *ἔτι* (is he *still*

... ?) is answered by ἀκμάν γε, 'yes, *still*' (iv. 60). So in Hellenistic: Matth. xv. 16, ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε, 'are ye, too, *still* without understanding?'

(3) Instead of γάρ, Modern Greek uses διότι (or ἐπειδή). In the N. T. διότι seems to be never merely = 'for,' but = 'because:' such passages as 1 Thess. ii. 8, Galat. ii. 16, serve, however, to illustrate the ease of the colloquial transition.

(4) Instead of οὖν, Modern Greek uses λοιπόν (*ceterum, du reste*). Already in Plato an almost illative use of τὸ λοιπόν may be seen: *Gorg.* 458 D, ἀσυχρὸν δὲ τὸ λοιπὸν γίγνεται . . . ἐμέ γε μὴ ἐθέλειν¹. For the Hellenistic use, which often differs little from the Modern, see Acts xxvii. 20, μήτε δὲ ἡλίου, μήτε ἀστρων ἐπιφανόντων, κ. τ. λ., . . . λοιπόν ('then,' 'accordingly,') περιηρέιτο πᾶσα ἐλπίς. Cp. 2 Cor. xiii. 11. In 1 Thess. iv. 1 it is combined with οὖν.

(5) Instead of νῦν, colloquial Modern Greek uses τώρα (sometimes written τόρα), = τῇ ὥρᾳ, 'at the hour' (which now is). Here, as in the case of αἰεί, it might seem strange that a comparatively cumbrous substitute should have displaced a word so thoroughly established in familiar use; yet it is not more strange than that *nunc* should have been supplanted by *maintenant*. Cp. Ital. *ora*, Fr. *tout à l'heure*.

(6) Instead of ἐνθάδε or ἐνταῦθα, 'here,' Modern Greek uses εἰδῶ. The derivation from ἰδοῦ ('behold!') is supported by the coexistence of the forms εἰδικός and ἰδικός (see § 23). It is, I think, further recommended by the analogy of the French *ici* from *ecce hic*.

§ 81. σάν, contracted for ὡς ἄν, 'as,' 'like:' ἔκαμε σάν προδότης τῆς πατρίδος, 'he has acted like a traitor to his country.' Colloquially, σάν is often followed by the Accusative, *when the noun has the article* (but not otherwise): e. g. δέρνονται σάν τοὺς πετεινοὺς, 'they maul each other like fighting-cocks.'

¹ In *Protag.* 321 C, λοιπὸν δὲ ἀκόσμητον ἔτι αὐτῷ ἦν . . . τὸ τῶν ἀνθρώπων γένος, I should not take it (with Ast) as = *iam*, but simply as = *relicuum erat*.

In *classical* prose, *ei* was almost always added to *ὡς ἂν*: e.g. Plato, *Gorgias* 479 A, φοβούμενος ὥσπερ ἂν εἰ παῖς, 'timorous as a child,' i.e. φοβούμενος ὥσπερ ἂν [φοβοῖτό τις], εἰ παῖς [εἴη]. Isocrates, *Panegyricus* § 148, διεπορεύθησαν ὥσπερ ἂν [διεπορεύθησαν] εἰ προπεμπόμενοι [διεπορεύθησαν], 'they traversed the country as safely as if the enemy had been their escort:' *ib.* § 69, ὁμοίως διεφθάρησαν ὥσπερ ἂν εἰ πρὸς ἅπαντας ἀνθρώπους ἐπολέμησαν, 'they were crushed as utterly as if they had been warring against all mankind.' (Here the verb belonging to *ei* is not understood, as usual, but expressed.)

The form used in Modern Greek, which *omits ei*, is also very old: Polybius (145 B.C.), i. 46, συμβαίνει δὲ τοῦ Λιλυθαίου τοῦτον ἀπέχει τὸν τόπον ὡς ἂν ἑκατὸν καὶ εἴκοσι στάδια, 'it is found that this place is distant from Lilybaeum about 120 stadia.' And so in Hellenistic, 2 Cor. x. 9, ἵνα μὴ δόξω ὡς ἂν ἐκφοβεῖν ὑμᾶς, 'that I may not appear as it were to terrify you,' is short for ἵνα μὴ δόξω [τοιαῦτα ποιεῖν] ὡς ἂν [δόξαιμι ποιεῖν, εἰ δόξαιμι] ἐκφοβεῖν ὑμᾶς. The inherited instinct of the language is curiously shown by the fact that now, just as in classical Greek, *ὡς ἂν* or *σάν* is most frequently used where the comparison implied is unfavourable or scornful.

§ 82. *The Negative Particles δέν and μή*.—*δέν* (short for *οὐδέν*), the Modern equivalent for *οὐ*, is regularly used in the protasis of a conditional sentence, alike with the Indicative and with the Subjunctive Mood: e.g. *ἐὰν δέν εἶχον δυνάμεις ἀνωτέρας, ἤθελον νικηθῇ*, 'If they had not had superior forces, they would have been conquered.' *ἂν δέν μοι δώσῃ λόγον ἀποχρῶντα, δέν θὰ εὐχαριστηθῶ*, 'If he does not give me an adequate account, I shall not be satisfied.'

The progress of this use can be traced. Where in classical Greek *οὐ* (and not the normal *μή*) follows *ei* or *ἐάν*, it affects a particular word, and not, as *μή* does, the whole protasis: Plat. *Apol.* 25 B, *ἐάν τε οὐ-φῆτε ἐάν τε φῆτε*, 'whether you deny or admit it:' Lysias, *Agor.* § 62, *εἰ οὐ-πολλοὶ (=ὀλίγοι) ἦσαν*.

But in later Greek the admission of *οὐ* is less restricted.

In the Hellenistic of the N. T. οὐ regularly follows εἰ with the Indicative, where this expresses *fact*: e.g. John v. 47, εἰ δὲ . . . οὐ πιστεύετε: Luke xi. 8, εἰ καὶ οὐ δώσει, 'though (it is the fact that) he will not give;' Heb. xii. 25, εἰ γὰρ ἐκείνοι οὐκ ἔφυγον, 'If (as we know) they did not escape.' Where, however, εἰ with a past tense of the Indicative expresses *hypothesis*, the negative is always, in the N. T., μή: as John xviii. 30, εἰ μὴ ἦν οὗτος κακοποιός, οὐκ ἂν σοι παρεδώκαμεν αὐτόν. In the N. T. εἰ always takes μή, never οὐ.

The Modern use of δὲν in protasis marks, then, a later stage than the Hellenistic, with a less true tact for the forms of the conditional sentence, and with a less fine instinct for the moods: εἰ μὴ ἦν is no longer discriminated from εἰ οὐκ ἦν: and one can say even εἰ δὲν ἦ.

§ 83. μή, never δὲν, is the negative prefixed to the Participle in Modern Greek. Here the classical distinction was plain. οὐ stated a negative *fact*; μή, a negative *conception*. Hence (1) οὐκ εἰδώς, οὗ φησιν εἰδέναι, 'not knowing, [a simple statement of the fact,] he says that he does not know:' (2) μὴ εἰδώς, οὗ φησιν εἰδέναι, 'if (or when) he does not know, he says that he does not know:' where μὴ εἰδώς = εἰ (or ὅτε) μὴ οἶδε, 'if (or when) he does not know.' So with the Infinitive: φησιν οὐχ οὕτως ἔχειν, 'he says that it is not so:' δεῖ μὴ κλέπτειν, 'it is right not to steal.'

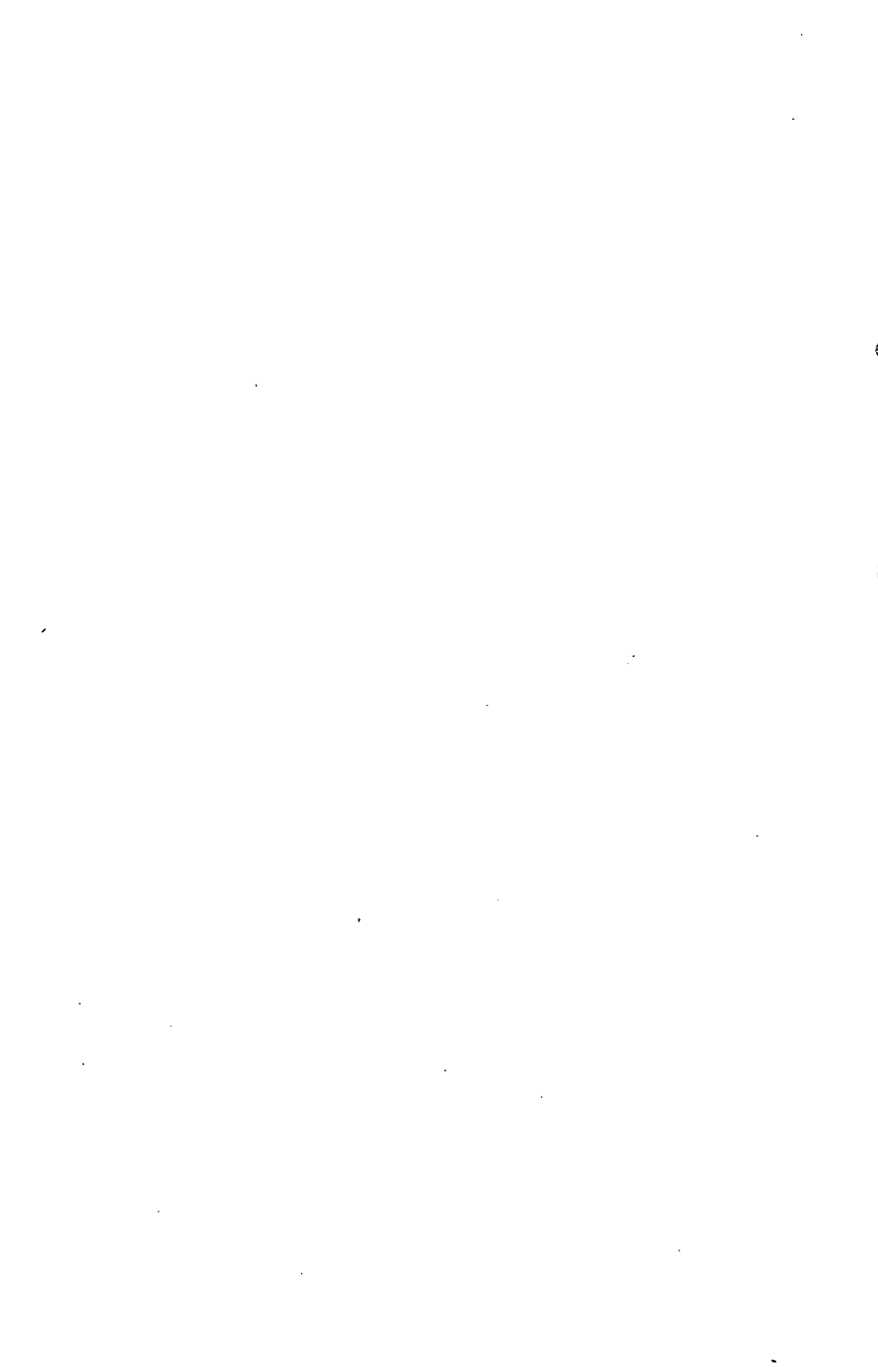
In later Greek, μή tended to usurp the place of οὐ: (1) being used more freely with the relative, as ἐγὼ δὲ μὴ εἰμι, 'qui non *sim*,' instead of οὐκ εἰμι, 'non *sum*:' (2) in ὅτι μὴ, as Lucian (160 A.D.), *Nigrinus* § 24, ἀγανακτῶ ὅτι μὴ . . . μεταλαμβάνουσι, 'I am vexed *that they do not* adopt (the dress):' (3) in causal clauses, Lucian, *Hermotimus* § 20, ἐπέπληξε . . . διότι μὴ . . . ἐποίησεν, 'reproved him because he *had not* made:' (4) especially with Infinitive and Participle. Infinitive, as Lucian, *Peregrinus* § 44, ἔφη . . . μὴ δοῦναι, 'said that he *had not* given.' Participle: id. *Philopseudes* § 12, ελείπετο εἰς δράκων, παλαιός, ὑπὸ γήρως, οἶμαι, ἐξεργύσαι μὴ δυνάμενος: *ib.* § 19, ὁ δὲ παρέρχεται, μηδὲν ἐνοχλήσας τοὺς ἰδόντας.

And so often in the Hellenistic of the N. T.: Mark v. 26, πολλά παθοῦσα . . . καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα . . . ἤψατο: Acts ix. 7, εἰστήκεισαν ἐνεοί, ἀκούοντες μὲν τῆς φωνῆς, μηδένα δὲ θεωροῦντες. Here classical Greek would *require* οὐ, οὐδέν, οὐδένα.

§ 84. Two principal causes contributed to this extension in the use of μή.

(1) Classical Greek furnishes many examples of οὐ with the Participle where μή is admissible, and might even seem more natural: as Herod. viii. 129, οἱ μὲν δὴ νέειν αὐτῶν οὐκ ἐπιστάμενοι διεφθείροντο: 'Those, then, of them who did not know how to swim were drowned,' = *qui natare non poterant* (certain definite persons): where οἱ μὴ ἐπιστάμενοι would have meant, 'such as did not know,' = *qui natare non possent*. First came the habit of preferring μή to οὐ where the choice was thus open: the next step was to use μή where οὐ *alone* was correct.

(2) μή with Infinitive is classical after some verbs of *believing, protesting, &c.*, where, as the stress is on a *fact*, οὐ would have been natural; as Dem. *In Mid.* § 221, πεπίστευκε . . . μηδένα ἔλξειν, 'he is confident *that no one will* drag him.' [Dem.] or. 40 *Adv. Boeotum de dote* [probably by a contemporary of Demosthenes], § 47, αὐτὸς ἐαυτοῦ καταμαρτυρεῖ μὴ ἐξ ἐκείνου γεγενῆσθαι, 'he testifies against himself, *that he is not* that man's son.' Here μή has a force similar to that of a command or an oath: 'let no one suppose that,' 'may I not prosper if it is otherwise:' just as it is used in a statement of negative *fact* with the Infinitive when the principal verb is Imperative: Aeschylus, *Pers.* 435, εἰ νῦν τόδ' ἴσθι, μηδέπω μεσοῦν κακόν. The sense that μή, in such contexts, was more forcible than οὐ helped to recommend it in other contexts also; thus illustrating by another example that straining after emphasis which attends on the decay of a fine instinct for the powers of language.



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